WALK WORTHY, NOT WEARY:
BALANCING THE CALLING & CAREER OF THE BI-VOCATIONAL PASTOR.

By

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CHALLENGE STATEMENT

I am the pastor of an historic African American church in South Central Los Angeles, California. As of 2015 the national incidence of bi-vocational pastors is 34%. However, this number soars to 57% for African American pastors, and is rising. Surging housing costs, shifting social demographics and shifts in religious engagement threaten the survival of area churches; therefore, it is mandatory for many pastors to retain dual employment to afford the cost of living and protect the financial resources of the church. As a bi-vocational pastor, the combination of pastoral service and an external career is challenging to both ministerial effectiveness and personal health and wellbeing. This project seeks to develop administrative, collaborative and restorative tools to help bi-vocational pastors remain faithful to their calling and retain a healthy quality of life.

TABLE OF CONTENTS

	FOREWARD/ACKNOWLEDGEMENTS	4
CHAPTER 1	**INTRODUCTION TO THE SETTING**	5
CHAPTER 2	**PRELIMINARY ANALYSIS OF THE CHALLENGE**	21
CHAPTER 3	**RESEARCH QUESTIONS** Theology of Work/Labor	30
CHAPTER 4	**IMPLEMENTATION & EXPERIENCE**	59
CHAPTER 5	**MINISTERIAL COMPETENCIES**	67
CHAPTER 6	**EVALUATION, RESULTS & CONCLUSIONS**	76
APPENDIX A	**EDITORIAL NOTE**	78
APPENDIX B	**THE SETTING** B.1 – B.6 Photos, Maps, Economic Profile B.7 – B.9 FTMBC Church History (2015, 2016, 2019) B.10 – B.11 Historical Context and Living Legacies B.12 Constitution/By-Laws excerpts re: Officers, Pastor's expectations & accommodations	79
APPENDIX C	**CONTEXTUAL BI-VOCATIONAL THEOLOGY: SELF-ANALYSIS, FIELD STUDY & EXPERIENTIAL DATA** C.1 Bi-vocational Ministry Self-Profile C.2 Occupational Impact Report & Analysis C.3 Survey questions and 25 survey respondents C.4 Survey analysis C.5 Summary of Professional Development Training received and training conducted, analysis.	84
APPENDIX D	**ADMINISTRATIVE/COLLABORATIVE IMPLEMENTATION & APPLICATION** D.1 Regular leadership training meetings (agendas) D.2 Introduce Online Church Management Software (presentation, implementation plan, sample results) D.3 Leadership Mission Project (sample survey blank and filled, purpose and results) D.4 Leadership Training Workshops - In House (agendas, feedback/follow up) D.5 Stewardship/Savings Plans D.6 Sermon Plans (Vision, Breaking Bondage, Thorns to the Throne D.7 Bible Study lesson Plans (2019 Reconciliation)	99

APPENDIX E **SELF-CARE: DIAGNOSTIC ANALYSIS** 117
E.1 Sabbath Analysis and overview, detailing attempt and actual experience
E.2 “Sabbath Hours" include documentation of illness that disrupted self-care plan in progress
E.3 Discernment Matrix (Pastoral, Professional, Practical, Personal Impact)

APPENDIX F **SITE TEAM – RECOMMENDATIONS & ANALYSIS** 121

APPENDIX G **TIMELINE (PROPOSED & FINAL)** 123

APPENDIX H **BUDGET** 124

BIBLIOGRAPHY 125

Author’s Profile

Wayne C. Hopkins is a native of Greenville, South Carolina, the son of Mr. Willie C. Hopkins and Mrs. Carmelita C. Hopkins (d). He received the BS Communications from Ithaca College (Ithaca, NY), followed by a decade-plus career in entertainment television and film in Los Angeles, California. While still navigating dynamic media career, he began studies in the venerated Master’s program at Fuller Theological Seminary. Full-time work and graduate study during this time set the stage for the next phase of his career. Upon graduating Fuller, Wayne engaged in a series of corporate positions in human resources and business development, earning exposure and experience in the healthcare and fitness industries. During this time, he continued to serve in ministry to youth and young adults as the youth pastor of True Friendship Missionary Baptist Church. In 2015, Rev. Hopkins became pastor of First Timothy Missionary Baptist Church, and began his official experience as a truly bi-vocational pastor. In 2017, he began his studies with the New Theological Seminary of the West, as a part of the program for Transformational Leadership, Theology and Culture; in partnership with the New York Theological Seminary. It is through this joint program that Wayne has engaged in the work to study the bi-vocational experience for pastors in a context which includes smaller churches, inner city locations, and financial impacts that challenge both career and calling. Upon completion of this dissertation, on Saturday, March 14, 2020, the attending faculty confirmed this project approved, and conferred congratulations to Rev. Dr. Wayne C. Hopkins.

Personally, this accomplishment is not my own. It is the culmination of my parents and ancestors, living and dead, who have invested, instructed and embraced me. I also acknowledge this work for those who labor faithfully, that they not be weary in well doing. To God be the Glory!

Foreword

In the decade between 1966 and 1977, a young minister continued an old rural tradition by two churches simultaneously, preaching at each on two alternating Sundays.. As a child I recalled overhearing the excitement over the pastor's decision to become full time at one of these churches and leaving the other to find a new preacher. Previously both churches were small, but now both were poised to grow boldly into the future with dynamic 'transformational leadership' before such a term had been coined.[1]

The next question would be how the church could fund this new "full-time" pastoral position. This was not to be a worry, as he planned to continue his career as a schoolteacher. This pastor was my great-uncle, The Late Rev. Dr. Stewart C. Cureton, the first person I ever personally knew to be a bi-vocational pastor, serving a church while maintaining a secular career. Surely in my uncle's day, teaching was seen as one of the more noble pursuits for African Americans. Although even with prayer still in the schools, teaching was a distinct and separate field from the gospel ministry. Over time, Rev. Cureton would become a prominent leader, and a great builder of preachers.

How did he do it? While he pastored the church, he worked as an officer on countless local and national boards, He fought for civil rights, and advised everyone from the youngest novice to presidents! No matter how full his schedule may have been with dignitaries, he still preached revivals at tiny country churches with the same energy, clearly having a love for the down-home crowd. Although his dual career was not permanent, it seemed to prepare him for the long-term, and set a strong precedent for all those who received his tutelage.

As for me, I came to preaching later in my uncle's life. He was near the end when I became a pastor. I did not realize the depth of his role model until I joined the ranks of the many thousands of people who find themselves working as bi-vocational pastors. It was not my plan to serve God while 'punching the clock,' but I do not regret my experience, even as it has been a demanding teacher. In the moments of defending this doctoral dissertation, the nation and world have erupted into the Covid-19 pandemic, which is now forcing many into bi-vocational ministry unexpectedly. I pray that this work will assist those seeking balance between calling and career. I can only say that we can count my beloved uncle among the 'cloud of witnesses' (Hebrews 12:1) who will encourage us to keep going, keep giving, keep serving and keep living.

I acknowledge a great inspiration for this work to the memory of my uncle, the Rev. Dr. S.C. Cureton. I also, give thanks to my mother, Mrs. Carmelita C. Hopkins, another multi-platform career person, who broke barriers and blessed me with an insatiable work ethic. Finally, thanks to the congregation of the First Timothy Missionary Baptist Church of Los Angeles California. These are the people who have made it possible for me to answer the pastoral call, and hopefully walk worthy of this vocation.

[1] Reedy Fork Baptist Church archives, accessed: http://www.reedyforkbaptist.org/about/our-history/.

CHAPTER ONE

INTRODUCTION TO THE SETTING

Challenge Statement

I am the pastor of a small (under 200 members) historic African American church in South Central Los Angeles, California. As of 2015, the national incidence of bi-vocational pastors is 34%, however this number soars to 57% for African American pastors, and is rising.[2] Surging housing costs, shifting social demographics and shifts in religious engagement threaten the survival of this type of church. It is therefore mandatory that many pastors retain dual employment to afford the cost of living and protect the financial resources of the church. As a bi-vocational pastor, the combination of pastoral service and an external career is challenging to both ministerial effectiveness and personal health and wellbeing. This project seeks to develop administrative, collaborative and restorative tools to help bi-vocational pastors remain faithful to their calling and retain a healthy quality of life.

The Church

The First Timothy Missionary Baptist Church was organized in the Watts community of South-Central Los Angeles in November 1951. Consistent with apparent trends of the era[3], it was essentially established as a church plant, splintered off from a larger African American Baptist Church, and designed to serve a small but committed core congregation. Key descriptors of the church include that it is small (seating capacity about 200, membership, 45-60 adults), family-oriented, and established in the predominately African American "Missionary Baptist Church" denomination.

[2] Earls, Aaron, "Second Shift: Thriving in Bivocational Ministry" Facts & Trends, LifeWay. Accessed: https://factsandtrends.net/2016/09/29/second-shift-thriving-in-bivocational-ministry/ 2016.

[3] http://www.blackpast.org/aaw/watts-los-angeles-1903

First Timothy is one of many similar congregations in the neighborhood, with at least four other churches within a four-block radius, three of which are Missionary Baptist.[4] The primary demographic is African American female, age 40+ with a roughly 3:1 female to male ratio. Unlike many of its neighboring churches, First Timothy occupies a custom-built (not repurposed or storefront) edifice.[5] Built in the early 1960s, the church building's ultra-efficient design causes the sanctuary doors to open onto barely 6 feet of frontage on a busy major street. People literally walk in off the street as they hear the sounds of worship. The congregation offers hospitality, prayer and limited support to people expressing a need, usually food or temporary shelter, mainly to people in the transient/homeless population.[6]

Uniquely, the church sits between a paved parking lot and an adjacent 'yard.' This vacant land, though undeveloped, offers great opportunities for community engagement and future growth. The land also holds a huge commercial and retail potential, which has made the church a target for predatory developers and gentrification that agitates the increasingly hostile Los Angeles real estate market.[7,8] Although the church retains these very valuable assets; cash flow remains tightly linked to the fixed incomes, tithes and offerings of the membership.

The People

The congregation of First Timothy MBC consists generally of hard-working natives and long-term residents of Los Angeles. In a rather unique custom, members count their

[4] Appendix B.5
[5] Zelinsky, Wilbur. "The uniqueness of the American religious landscape." *The Geographical Review*, vol. 91, no. 3, 2001, p. 565+. *Gale Academic Onefile*, https://link-gale-com.dtl.idm.oclc.org/apps/doc/A86385494/AONE?u=upl1179&sid=AONE&xid=6ab5c274. "Some Wider Divergences" Accessed 8 Jan. 2020.
[6] Appendix B.1- B.4
[7] Swann, Jennifer. "The Fight over the First Baptist Church of Venice." Curbed, Venice/Los Angeles Gentrification/History. Accessed: https://la.curbed.com/2017/12/15/16780810/first-baptist-church-venice-jay-penske, December 15, 2017.
[8] Appendix B.6

years of membership based on who was pastor at the time they joined the church. As of this writing, there are approximately 12 members who have been on board for 50 years or more.[9] This is significant, as roughly ¼ of the active congregation has direct ties to the founding pastor, Rev. George Cross. The members describe the church as a loving family and as a 'beacon light' for those who need to experience the love of Christ.

The Pastor's Role

The FTMBC congregation generally regards the pastoral position based on the example and legacy of the founding pastor, The Late Rev. George G. Cross, who served from 1951 until his death in 1969.[10] During his era, even the pastors of small churches were afforded a great deal of respect within the community, and were by default role models in terms of community activism, education and moral authority. Many of the factors facing contemporary pastors simply did not exist during the era of this church's origin and prior heyday. Although African American pastors were more likely perhaps than some of their non-black counterparts to be bi-vocational, this was not necessarily because the church faced such severe economic threats. Due to the de-centralized nature of the Baptist denomination, there has been a long-standing and somewhat common experience of bi-vocational pastors who served as laborers, farmers or educators.[11] Interestingly, founding pastor Cross worked as a handy-man—essentially an independent contractor—providing free manual labor to the church's physical needs and upkeep; and providing services for the members and community at reasonable rates, thus keeping

[9] Appendix B.10
[10] Appendix B.11
[11] Bickers, Dennis Wayne. "Coaching Bivocational Ministers for Greater Ministry Effectiveness." Order No. 3411949, Liberty University, 2010, p. 8 http://dtl.idm.oclc.org/login?url=https://search-proquestcom.dtl.idm.oclc.org/docview/635433438?accountid=10143.

funds within the community.[12] It is doubtful that Pastor Cross or his contemporaries would have considered their trades to be in competition with their pastoral calling as we might today, but rather as an extension of pastoral service and care.

While the pastor's role is still highly regarded by the congregation, in recent years, FTMBC experienced a fair amount of turnover in the pastoral seat and may have developed some of its issues as a result of these inconsistencies. Thom S. Rainer writes that a clear sign of a church that is at risk of dying will experience a rapid decrease in pastoral tenure. This would indicate that a long-term pastor would be succeeded by ever shorter administrations within a decade or so.[13] The official FTMBC church history notes the most recent long-term pastor served 15 years, from 1990 – 2005. There is also a documented 'pastoral recession' between 2009 – 2012. However, an update of these documents eventually acknowledges a procession of 3 elected pastors and no fewer than 7 short-term, interim ministers who either attempted to assume pastoral leadership, or provided somewhat consistent preaching services for less than a year each between 2005 – 2015.[14]

This decade-long absence of consistent pastoral leadership resulted in the church members agreeing and cooperating to retain the church's core assets (the building and adjacent properties) and adhering to the latest iteration of worship liturgy. During this drought, the membership united in prayer and prayed systematically for new pastoral leadership, while most functions of the church were maintained essentially unchanged.

[12] Testimonial: Mrs. Classie Latchison, age 89, member of FTMBC since February 10, 1957, Appendix B.10
[13] Rainer, Thom S. *Autopsy of a Deceased Church.* Nashville, B&H Publishing Group, 2014, 53-55.
[14] Appendix B.7-B.9 First Timothy Missionary Baptist Church, *Church History*, editions 2015, 2016, 2020.

Members desired to maintain what they had but did not wish to push forward with new ideas and projects without an official pastor's blessing and permission.

Like other similar churches, it is clear that some of the more traditional elements of church governance and worship need rejuvenation. Specifically, there is a great need and desire for integration between genders and generations. From the pastor's vantage point, there is a need for greater distribution of administrative and ministry duties and functions. Overall, there is a need for a perhaps cautious, but urgent move toward a more open and welcoming atmosphere to preserve the church's legacy and secure its future. These tasks have been heaped upon the pastor's plate with high expectations but limited tactical support for implementation. These circumstances validate the idea that the pastor's job in itself is 'bi-vocational,' perhaps even 'multi-vocational,' considering the many roles one must take on in a small congregation.[15]

Administrative Challenges

In the Missionary Baptist Church tradition, there are two ordained offices: Pastor and Deacon. Any boards of trustees, directors, associate ministers or ministry leaders are all organized at the discretion of the pastor, but none in this context supersede the biblical authority of the pastor and the deacons.[16] In our church the pastors and deacons have always and invariably been male. There are female 'deaconess,' which have limited ceremonial duties. An audit of the church's original by-laws, unaltered in recent documented memory, reveals no fewer than 9 official officers and boards that are constitutionally expected to operate the church, with the pastor serving as moderator. For

[15] *Small Church, Excellent Ministry: A Guidebook for Pastors*, edited by Jeffrey C. Farmer, Wipf and Stock Publishers, 2017. ProQuest Ebook Central, https://ebookcentral.proquest.com/lib/dtl/detail.action?docID=5294780 p. 85.

[16] 1 Timothy 3:1-13 and other select passages, for example.

this large administrative staff to be reduced to a single person, speaks to the vital need for administrative tools where administrative personnel may not physically be available to serve.[17]

The deacon board of First Timothy was historically populated by a cadre of elderly men who ruled the church with a legendary iron fist, particularly during the period of high pastoral turnover. Currently, all but two veteran deacons have passed on, leaving a board of two senior deacons, with one other younger deacon 'in-training' serving in a non-authoritative support role. The current chairman of the deacon board as a result, has become almost the sole administrative and operations officer. He has convened all meetings, arranged the church's finances, painted, cleaned, and performed every other conceivable duty that a church normally would spread over a dozen people, including the pastor's role. The many roles undertaken by the singular deacon essentially represents what Rainer identifies as a time when "The Past Is the Hero."[18] While not personal or intentional, essentially, this circumstance presents the church as a whole as resistant to change – even when change may be beneficial—because it requires accepting the distance between the successful past and the uncertainty of the unknown future.

Another side-effect of the church's pastoral drought was the loss and continued absence of paid administrative staff. Whereas certain members once handled secretarial and accounting duties, over time their services were deemed unnecessary, they resigned/left the church, or there was no budget available to pay them. With the exception of a volunteer unofficial corresponding secretary who issues letters and creates the weekly bulletin; the only ongoing and regularly paid (non-pastoral) staff is the church

[17] Appendix B.12 Constitution/By-Laws of FTMBC.
[18] Rainer, 20-22.

musician, with all other services outsourced to non-members. This is not to say the remainder of the congregation has taken a hands-off approach. Many simply are not able to serve in ways they did in former times, and the younger generation has not been provided hands-on training or ample opportunity, thus there are gaps which remain to be filled by willing and able bodies.

While there has been no direct opposition to migrating toward the use of contemporary tools and methods to conduct church affairs, the task has been isolating. As the Deacon occupied multiple roles in the church prior to my arrival, I took on some of the deacon's duties in an effort to learn the church's business functions, evaluate and advise potential updates to procedures and increase efficiency. Although multiple appeals have been issued to the general congregation for support, fully dedicated administrative support has yet to emerge. Absent the budget for full-time pastoral salary, let alone additional support staff, it is vital for the congregation to realize their value as active participants whose labor is just as valuable as their tithes.[19] As a matter of pastoral care and administrative style, I have introduced a more transparent and inclusive approach to leadership which, though novel, has helped to lighten the administrative load and prepare for future engagement by more members.[20] Ultimately this shift will help preserve time for pastoral duties such as care for the congregation, meditation and prayer, and sermon preparation.

[19] Farmer, 86-87.
[20] Appendix B.9.

Double Duty

The beginning of my preaching career in 2005 launched my prototypical bi-vocational experience, as a staff youth minister, part time seminary student and corporate employee. In 2015, I accepted the call to become senior pastor of First Timothy Missionary Baptist Church in the midst of an advanced corporate career that was comfortably in tune with my existing duties as a youth pastor and music minister. Ascending to pastoral leadership came with a promise of authority, prominence and financial stability. Even in accepting the modest salary the church could afford, it promised to be a noble supplement to my earnings in the secular field.

The decision to continue working was considered admirable, as it would allow me to share generous tithes and add a layer of stability to the church. As I would learn through the shared experience of other bi-vocational pastors, retaining the full-time position would provide a variety of advantages beyond salary. These would include health and life insurance, paid vacation and sick time, and opportunities to cross-pollinate my skillsets and networking when necessary and appropriate. Unfortunately, almost exactly one year after becoming the pastor, my comfortable corporate position was eliminated due to an acquisition by a larger company. Suddenly I was no longer technically bi-vocational, but a full-time pastor, lacking a fully funded salary.

The immediate advantage in losing the secular position was the ability to dig into the pastoral work, learn the church operations and serve the people with a level of availability that the church had been without for at least a decade prior. This also allowed for greater availability to work with the deacon in organizing the church's affairs, reassigning duties and assessing the real needs. Spiritually speaking the experience was

fulfilling, as my primary focus became ministry. This brought me close to the common vernacular of “full time pastor,” however the reality was far from that of a “fully-funded” pastor, one who can securely depend upon income provided by the church for sustenance.[21] Therefore my secondary occupation unexpectedly became the search for full-time work. Over time, this interim period between full-time jobs would reveal a deeper understanding and experience of ‘vocation,’ as each element of pastoral life either affected or was affected by the activities required to maintain a livelihood. Incidentally, the matter of vocation also evolved into a spiritual and ecclesial revelation, as I had to learn to discern God’s move and instruction during this career-based wilderness.

Between the end of my first full year of pastoral administration and currently at the end of the fourth year, the experience of bi-vocational ministry was greatly impacted and influenced by rapidly rising costs of living and volatile shifts in the economic and demographic landscape of the church’s neighborhood. Additionally, the quest to restore secular employment revealed the harsh realities of the modern millennial “gig economy” that none of my pastoral predecessors (and many contemporaries) could have ever anticipated.[22] Essentially, the experience of any pastor will be marked by service and sacrifice; however the bi-vocational pastor in this context is almost immediately at some level of risk, simply by the potential drains on the quality of life.[23] This work is designed to help stabilize this quality of life, at least provide buoyancy for the inevitable stormy seas.

[21] Bickers, Dennis Wayne. "Coaching Bivocational Ministers for Greater Ministry Effectiveness." Order No. 3411949, Liberty University, 2010, p. 6 http://dtl.idm.oclc.org/login?url=https://search-proquest-com.dtl.idm.oclc.org/docview/635433438?accountid=10143.

[22] Zwick, Austin. “Welcome to the Gig Economy: Neoliberal Industrial Relations and the Case of Uber.” *Geojournal: Spatially Integrated Social Sciences and Humanities*, vol. 83, no. 4, 2018, pp. 679–691., doi:10.1007/s10708-017-9793-8.

[23] Prevost, Emily Row. “The Problem of Quality of Life in Ministry.” *Review & Expositor*, vol. 113, no. 3, 2016, pp. 315–332., doi:10.1177/0034637316658492.

Impact on the Church: A New Ecclesiology

A combination of history, popular culture and idealism has generated an image of a pastor as one who lives to serve the church. Perhaps even lives inside the church (yes, one of my toddlers proudly told me "you live here with Jesus!"). This is in part due to the progression of professionalism within the church. Across Protestant denominations, as the agricultural age yielded to the industrial age, the church followed trends to formalize education and personal development to add validity to any 'calling' a person may have. This ultimately has led to what Mark Edington describes as the "professionalization" of ministry.[24] Edington further describes a "firm based production" model, which no doubt worked wonders for many churches like mine for many generations.[25] We all pull together, we all contribute, and as Baptists, we are not dependent upon any centralized or diocesan support. That can-do attitude is all-Baptist, all-American, and distinctly African American, as the story of our hard work and struggle promises to yield both survival and success.

What this model does not provide however is guaranteed sustainability. The many factors that put churches, museums, arts programs and any other donation based non-profit entity at risk have become increasingly unpredictable and threatening in their reach in recent years. Real estate crashes and subsequent spikes have caused unexpected and uneven migrations that not only affected neighborhoods, but instantly froze the liquid cash that previously would have been contributed as tithes and donations. Los Angeles currently lists the third highest percentage of renters vs. home buyers at a whopping 64%,

[24] Edington, Mark D.W. *Bivocational: Returning to the Roots of Ministry*. New York, Church Publishing, 2018, Introduction 5.
[25] Edington, Introduction 5-6.

only following New York City and Boston.[26] Not exempt from struggle, many churches have had to liquidate properties, both in terms of land, and also in parsonages and other assets that may have either provided physically, or financially for the pastor's line in the budget. In my context, it has become apparent that my role as a bi-vocational pastor is not simply a symptom that must be tolerated for a temporary period of time. As the church seeks to serve its community, it must reflect its community in ways that although they may have never been perfect, may have once been stable, and now are no longer so.[27] A small sampling of the church membership includes among its professions nursing/caretakers, community & social service, office and administrative support. The home prices sampled in Appendix B.6 would suggest far higher salary ranges than the actual ranges reported – even with Los Angeles having generally higher wages than the national average.[28]

The ecclesiological impact on a church with a bi-vocational pastor may not be negative, but it should not be ignored either. The competitive demands of career and calling are linked to wounds that are common among ministers across denominational divides. Philip Culbertson seeks insight from Henri Nouwen's *The Wounded Healer* and identifies the ongoing quest of a pastor to imitate Christ through personal woundedness. In his own text *Caring for God's People,* Culbertson warns pastors against affecting a "hero" or "mascot" persona, wherein good works of ministry are sometimes done to the neglect of personal needs, health and wellbeing.[29] If the church can be impacted by the

[26] Speakman, Matthew. Article: *The Rentership Roller Coaster: Most Cities Gained Renters, Despite a Pre-Recession Dip. Zillow,* https://www.zillow.com/research/cities-gaining-renters-20915/ , 2018.
[27] Appendix B.6 *Homes in the immediate vicinity of the church range from $400k to over $1million, exponentially above the salary range of neighbors and church members.*
[28] US Bureau of Labor Statistics. *Occupational Employment and Wages in Los Angeles, Long Beach, and Anaheim* https://www.bls.gov/regions/west/news-release/occupationalemploymentandwages_losangeles.htm, May 2018.
[29] Culbertson, Philip. *Caring for God's People: Counseling and Christian Wholeness.* Minneapolis, Fortress Press, 2000, pp. 277-279.

experience of the pastor, intentionally or otherwise, it will be important for the church to manage this element of corporate identity. To clarify, many churches are served by bi-vocational pastors. This may or may not be common knowledge to the communities which they serve. My goal will be to ensure that the church is aware – as I must be – of limitations, opportunities, risks and other temptations to project one image of the church, and yet live out another.

A further look reveals the need for 'congruence,' which Culbertson suggests is the state of consistency between the words, intentions and actions that a person demonstrates.[30] If by extension the church is to exemplify congruence, this would mean embracing the more difficult aspects of modern life, identifying them directly rather than ignoring them, or seeing them only through a churchy veneer. This means the church must provide a place for people to work out their soul's salvation, and then face the world and its harsh reality, rather than presume things can simply be sanitized by faith. This shift in church behavior is again not unique to my circumstance but is notable due to other individual factors which are part of my individual ministry context, and thus impact the church's ecclesiological footprint.

These factors include my being:

1) Unmarried (to date: single, not divorced or widowed).
2) Childless (biologically childless, despite years of unofficial foster-parenting, mentoring and comprehensive youth ministry).
3) More educated (formally and theologically) than any of my predecessors).

[30] Culbertson, 283.

4) A geographical transplant/implant to the church community, and not a native or long-term resident of the immediate local community. *[31]

Adding to these factors is a multi-faceted secular career running parallel to pastoral ministry, which makes me a reflection of the hectic environment that marks life in a large urban setting. As such, a contemporary bi-vocational pastor – regardless of individual identifiers – will now more than ever identify with the demands faced by congregants, which will in turn help the church to evolve its ecclesiology, interpret doctrine, and cultivate worship and ministry that is realistic rather than idealistic toward historical norms.

This project does not seek to justify my uniquely individual experience; but rather to use it as an example to help pastors and churches make similar transitions toward an effective and viable future. While our church may have been organized by people who are now elders or saints passed on, they too were once juggling careers, families and multiple spiritual needs that this and any other church must always strive to meet.

Restoration & Readiness

I do not profess to be the first, only or definitive example of a bi-vocational pastor. I am surrounded by a number of colleagues who are either beginning, or several years into a dual career that now includes pastoral ministry. In each of those cases however, their congregations provided a more thorough salary package, or had sufficient infrastructure among leadership so that the pastor could focus on preaching and teaching without a heavy focus on administration or financial survival.

[31] *Although I have been a resident of Greater Los Angeles for 25+ years, there are unique geographic, historical and social factors which make my entry to Watts that of a complete newcomer, stranger, and potentially even 'alien,' until I am fully welcomed as part of the community outside the walls of the church.

One major factor has been the nature of my secular career. As expected, my first few months remained generally trouble-free due to the simultaneous salary and benefits provided by my pre-existing corporate job. Dennis Bickers explains that a bi-vocational pastor can actually be quite beneficial to many churches, particularly if the pastor is able to provide self-funding rather than depend upon the church for all financial support.[32] Once the benefits from the corporate position were exhausted in the second pastoral year, it became clear that so-called 'full-time ministry' was an expensive undertaking. In previous seasons (prior to pastoring), I would typically take on a number of freelance consulting projects ranging from entertainment field production to music performance and the occasional corporate consultation. It became clear however that maintaining my pastoral presence and service at the church would not allow me to rely on these skillsets, as I was now bound to the needs of the church.

One of the key elements of bi-vocational pastoring then is to recognize the unique challenges presented *by* ministry and *to* ministry, so that that priorities can be established and maintained. This is a distinct mandate for bi-vocational pastors, which may not follow the "work-life balance" models set forth for customary secular careers. Specific stressors Bickers identifies (but in no way argues to be a comprehensive list) are: Economic Stress, Emotional Stress, Family Stress and Identity Stress.[33] Each of these stressors would reveal themselves in one form or another during my next 2.5 years as a person with a high spiritual calling, a multi-layered career, and yet an ironic and egregious lack of cash!

[32] Bickers, Dennis, *The Tentmaking Pastor: The Joy of Bivocational Ministry.* Ada, MI, Baker Books, 2000, Kindle Loc 1482 of 1749.
[33] Bickers, *The Tentmaking Pastor: The Joy of Bivocational Ministry* Loc 327 of 1749.

"The Wilderness" became my designation for the time during which my secondary vocation became the search for full-time work, endeavoring to navigate the emerging "gig economy" of Southern California, thus attempting a number of creative ways to earn a living without sacrificing my personal ethics, professional identity, or commitment to the church. This season eventually resulted in a 'parade of vocations' which in parallel to ministry, tested and expanded my skillsets, plunged my health into deep crisis, and ultimately sharpened my compassion for my parishioners and others who suffer similar strains. These alternate vocations included:

- The vocation of career search (yes, finding a job *is* a job in and of itself).
- The vocation of 'the gig' (as manifested in no fewer than 4 concurrent part-time and contract positions, at various levels of responsibility and pay).
- The vocation of education (Yes, doctoral study demands time and generates a form of 'payment,' like any other job).
- The vocation of health & self-care (a rather common area of crisis for bi-vocational pastors, aka BVP's).
- The vocation of family/personal development (which suffered and involved significant sacrifice and stress).
- The vocation of restoration and healing (which began with the dawn of a new full-time job nearly 3 full years after the corporate downsize).

During the first few months of "the Wilderness," my need for restorative self-care at times reached emergency levels. A number of congregants noticed negative effects to my health brought on by the need to always be working. Typically, I worked on at least one external task before and after church meetings, services, rehearsals etc. Dennis

Bickers affirms two paths of Sabbath: devotion and recreation. Whether using Sabbath to reflect and commune with God, or to retreat and connect with family, is the goal. To have zero Sabbath leads to both suffering and in itself is sin (Exodus 31:14). Unfortunately, the issue of balance and self-care became even more severe, especially since a complete absence of Sabbath led to fatigue and multiple stress-activated illnesses, on top of an unforeseen threat to my individual relationship with God.[34]

The overall experience of assessing the need for assistance, implementing time saving tools, and learning to manage self-care has been a journey filled with revelation. The process has revealed itself to be ongoing, challenging and oddly enough inspiring. The combination of tools born of this experience should be helpful for me and for the next generation of pastors who will work to balance both calling and career.

[34] Bickers, Dennis Wayne. "Coaching Bivocational Ministers for Greater Ministry Effectiveness." Order No. 3411949, Liberty University, 2010., pp. 20-21. http://dtl.idm.oclc.org/login?url=https://search-proquest-com.dtl.idm.oclc.org/docview/635433438?accountid=10143.

CHAPTER TWO

PRELIMINARY ANALYSIS OF THE CHALLENGE

Challenge Statement

I am the pastor of a church in the inner-city of Los Angeles, California. Various circumstances require that I retain outside employment to supplement the modest salary provided by the church. As a bi-vocational pastor, the combination of performing pastoral duties plus managing an external career presents challenges to both ministerial effectiveness and personal health and wellbeing. This project seeks to develop administrative, collaborative and restorative tools to help bi-vocational pastors remain faithful to their calling and retain a healthier quality of life.

Analysis of the Setting

Some faiths require a vow of poverty and others celebrate the humility of a servant-pastor. By contrast, the predominantly African American Missionary Baptist congregation which I serve considers the pastor's role to be a public figure and a shining example of personal humility balanced by public excellence. Current trends reveal that my congregation with fewer than 100 members and located in the inner city of Los Angeles, is consistent in having a pastor among the 57% of African American pastors who are essentially 'part time,' meaning they supplement their pastoral income with external employment. [35] This number aligns with research that tracked a 9% nationwide decline in full-time pastors between 2010 – 2015.[36] Being a part of this statistic does not necessarily result in support or great understanding, but it does indicate that the condition is spreading and will become more urgent in the years to come.

[35] National Congregational Study, 2015, "Who are Bi-vocational Pastors," as reported: https://factsandtrends.net/2016/09/29/second-shift-thriving-in-bi-vocational-ministry/
[36] Faith Communities Today, study range: 2010-2015 (71-62%)

According to the Center for Religion and Civic Culture/Cecil Murray Center for Community Engagement, a recent report specifically states:

> "In Greater Los Angeles, the communities to which churches feel themselves called to minister are increasingly complex. Growing homeless populations, financial insecurity, rising rents and unemployment are coupled with an increasingly strained social support infrastructure. Gentrification is rapidly changing the ethnic, racial and cultural compositions of many neighborhoods."[37]

While this report documents a project designed to support churches in creating Community Development Corporations, specific to the Los Angeles area, there is some presumption of the leadership of these churches that remains to be considered. Among the smaller African American churches in the area, there are those which have shrunk due to the conditions mentioned in the report, others have remained small over time. First Timothy has had an anecdotal range in membership as high as approximately 300, but this would necessarily include children and young adults who may not necessarily contribute to the church's financial stability. The report is however accurate that one-time trends of financial insecurity and rising rents are now full-on threats to the livelihood of the potential members of the church. Homelessness literally waits outside the door most days, meaning that the church's mission of support and help is as much a matter for those outside as inside the congregation. Not least of which, is the impact on the pastor's role. A church with stable but modest voluntary income (tithes, offerings, donations), must be realistic in what it can offer a potential pastor, likewise a pastoral candidate must consider

[37] Gajaweera, Nalika and Street, Nick, *COMMUNITY TRANSFORMATION Outlining the Process of Change.* Los Angeles, USC Dornsife Center for Religion and Civic Culture, Cecil Murray Center for Community Engagement, 2019, p.6

the full impact of either retaining a dual occupation, or living a life of extreme sacrifice – especially risky should the church's income decrease.

The ecclesiological impact of the bi-vocational pastoral experience will require a new level of partnership between the pastor, church leaders, and the congregation at large. For example, a church like ours features a patchwork of 'traditions' which include elements drawn from the early 20th century deep south, post-WWII migrations from South to West, the 1960s civil rights movement, and even the cultural largesse of the 1980s-early 2000s. The pastor's role as a public figure in this context has continued to evolve from a simple spiritual leader 'beyond reproach,' to an exemplary leader, a person of the community and the people, one who identifies, sympathizes and inspires the congregation to aspire. This is wrapped most often in a picture-perfect series of public images of the pastoral family, including special designation for a pastor's spouse and children, where applicable.

While this image continues to be easily identifiable, the contemporary 'working pastors,' may indeed wield skills that place them as peers or perhaps even underlings to those they may work with outside the church. As such, things like strict gender roles, dress codes, and even unconventional family structures must become welcome if the church is to draw from the reality of the surrounding community. The working pastor also represents a model of evangelism and outreach which has again existed all along, but with eroding barriers, it is becoming more necessary for churches of this type to embrace multiculturalism, multi-generationalism, and a willingness to see people from different circumstances less as 'other,' and more as 'opportunities.'

Administrative Goals

Creating administrative tools to enhance organization will help the pastor identify and prioritize needs. *Pastoral Care Inc.* identifies most pastors as 'workaholics,' indicating that even when attempting to learn or delegate a task, the pastor will potentially leave tasks undone or unassigned simply because there is no time. In my experience, time management is a key administrative tool which must take into consideration essential pastoral duties and church functions, but will allow time for more personal activities, including sermon preparation and time for Sabbath rest. Administrative tools can be derived from conventional methods utilized by corporate operations and modified to fit the pastor/church context. Further administrative goals will include greater implementation of technology to improve tasks including membership tracking, sermon preparation, and church budgeting. This toolset should reduce the pastor's direct engagement (and micromanaging) and result in a more efficient church operation better prepared to meet the needs of the future.

Collaborative Goals

Ephesians 4:11-12 provides hope and a path toward achieving the project's collaborative goals. 'And he gave some apostles; and some prophets, and some evangelists; and some pastors, and teachers; for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ. In addition to serving as a bi-vocational pastor, I am also relatively new (currently approaching the 5th year) in service, therefore a lot of patterns and behavior are set within the fabric of the church, but not necessarily set by me. The temptation to simply issue orders, edicts and demands is unlikely to

succeed, if for no other reason that the church body must function like the body of Christ. Collaborative tools must then serve a dual purpose. First, they must teach and train ministry leaders to function as an extension of the pastor, and secondly liaise with the congregation to provide accurate feedback and assess impact on behalf of the congregation. These functions will become increasingly important as the congregation grows.

D. Darrell Griffin highlights change as both unavoidable, and as a measure of the trust that develops between pastor and congregation.[38] Implementing new tools for collaboration can definitely improve perceptions of the pastor's availability and engagement, particularly if other leaders are being developed and encouraged to serve on the pastor's behalf. This is why these tools should be created to alleviate as much stress and pressure from both pastor and leaders and improve the overall experience for the church membership. Acts 6:2-4 demonstrates the need for collaborative process within ministry, but also recognizes the separate demands of service and study of the word. The bi-vocational pastor does not always get to enjoy such a clear separation. Particularly in a smaller congregation, everyone, including and especially the pastor may be required to wear multiple hats, meaning that there is an expectation of overlapping duties in order to keep the church running. Clarifying and developing collaborative strategies will be helpful to reduce double work, minimize oversight and negligence, and prevent burnout and disillusionment of both the pastor and the ministry team. Specific goals will include delineation and delegation of duties, clarification of roles, and ongoing

[38] Griffin, D. Darrell. *Navigating Pastoral Leadership in the Transition Zone*. Chicago, MMGI Books, 2012, 40-41.

assessment of needs to guarantee effectiveness. Success of collaborative tools will be measured by the evidence that the team is working and working together.

Restorative Goals

Jeremiah 30:17a: "For I will restore health to you, and your wounds I will heal, says the Lord…" While this passage is more relevant to the wounds of war, the plight of the bi-vocational pastor includes some very close parallels. While some faiths embrace vows of poverty and sacrifice, and others engage in physical demonstrations of denying the self, these are not among the mainstream religious practices in the United States. Even in the African American Protestant context, where there has been a historical juxtaposition of suffering with success, the church has largely been the primary place where African Americans could freely experience relief and restoration. Within this subculture, the characterization of the pastor has probably come closer to today's bi-vocational model than may have been realized at the time.

For example, The Rev. Dr. Martin Luther King, Jr. was first a pastor, but he spent time teaching seminary students before taking on the civil rights crusade. As his career became increasingly public, his vocation/calling continued to be that of a local pastor. Other exemplars of this model include Adam Clayton Powell, Jr. who followed his father into ministry, but later pioneered in the US Congress, essentially bringing life (and the power of US law) to his convictions on liberation theology through his congressional career.[39] No doubt, even with fully-functioning staff in both church and congress, the duality certainly required a stretch and split of his personal/physical resources.

[39] Brisbon, Lauren *The Social Activism and Theology of Adam Clayton Powell, Jr.* Dissertation, Clark Atlanta. University, African American Studies, Africana Women's Studies and History, 2015, p. 7. http://hdl.handle.net/20.500.12322/cau.td:2015_brisbon_lauren_d

Biblically speaking, Jesus is presented as a prototypical bi-vocational pastor by virtue of his carpentry (Matthew 13:53-58). Later in the New Testament, Paul is presented as a bi-vocational pastor supported by his tent-making. An even more compelling example is Daniel, who no-doubt struggled, but persevered as he maintained a dual identity as a worshipper of God while serving in high stature in Nebuchadnezzar's court, similar to Powell's experience as a pastor/lawmaker. Isaiah prophecies Christ as the suffering servant, and African American traditions refer to the suffering of the people as being a necessary evil, yet one that is overcome through faith and good works. While not much is said about Jesus' alleged carpentry/masonry work and/or business, it is easy to preach about his skill proficiency as he managed 'nails in his hands,' to stimulate emotion but also encourage perseverance.

Paul's tenure as a tentmaker seems to be at times presented like a modern political campaign. The good and faithful 'everyman' is willing get his hands dirty with the common folks, yet he is a high authority on the things of God, and if he is found making a tent, his focus and effectiveness is surely more about the teaching and preaching than about the camping gear. On the surface Daniel's loyalties are torn, but his commitment and work ethic make both his civil service and his devotion to God successful. Between these towering examples is the modern bi-vocational pastor.

The Need for Help

God promises to give pastors according to his heart, which are to feed the flock with knowledge and understanding (Jeremiah 3:15). Yet, who will God send to actually help the preacher? While there may be legendary traditions of board members, lay

leaders and committee heads, there must be a set of Administrative tools available to support the specific needs of bi-vocational pastors. These tools must be flexible to fit the needs presented by each respective pairing of career and calling. A most optimistic view will find these tools increasingly efficient due to technology and other time and cost saving factors. Advances in collaboration will require an insistence upon biblical and spiritual foundations rather than simply seeking an efficient solution. Finally, restorative tools will likely present the greatest challenge, as they are more personal in nature, and only the working pastor will know when success has been achieved. Together these tools will impact ecclesiology, by helping people to practice, preserve and present church in a new way. As such the tools for bi-vocational ministry are by default like any other church-minded tool: they are evangelistic at the core.

In his seminal work from 1980, John Elliott explores the bi-vocational experience from the standpoint of mainstream norms of the times. He references certain presumptions on a pastor's identity which color the perceived impact on the church. For example, at the time, the taboo of a pastor with an external career may be viewed as slightly more acceptable if it would prevent the pastor's mate from having to seek work outside the home. Further descriptions of 'acceptable' work for a pastor's wife, such as teaching, could be financially helpful, but could limit the pastor's overall growth potential.[40] Modern demands and distractions were also unheard of at that time; therefore, this historical anecdote demonstrates the great shift in experience from the late Twentieth Century to the dawn of the second decade of the Twenty-First Century. Bi-vocational pastors are no longer a monolithic demography of male breadwinners in single-income

[40] Elliott, John Y. *Our Pastor Has an Outside Job.* Valley Forge, PA, Judson Press, 1980, p.59-61.

households. The economy of that nostalgic era no longer exists - if such nostalgia were ever genuinely available to the African American context at large. Even for fully funded pastors, few would begrudge them an opportunity to take on an extra wedding, submit a journal article, or produce some individual effort to shore up their income. When they do, even the most modest additional work can potentially present a threat to personal well-being if they are not able to find time for Sabbath observation, private devotion, rest, and other personal pursuits that contribute to one's identity regardless of spiritual occupation.

Regardless of the reasons behind a bi-vocational pastorate – be it choice or necessity - none of these tool sets will supersede God's vision for the balance of work and rest. The goal will be putting these tools into action on a regular and consistent basis so that the three elements of pastor, professional and person operate in harmony.[41]

[41] Appendix E.3

CHAPTER THREE

RESEARCH QUESTIONS

Biblical/Theological Research:

What is the theology of work and labor, and how can bi-vocational pastors negotiate the inevitable conflicts between calling and career?

What does God say about work? Genesis 1 begins the whole of scripture with God's creative energy working to produce and develop the world in which we live. Through various methods, God creates marvelous 'works' which he deems 'good,' and he honors his own labor with the eventual decision to rest. To humankind, he instructs that we are to be fruitful, multiply, replenish and have dominion over the earth (Genesis 1:22). Shortly thereafter in Gen. 2:8-15 God provides the garden, but eventually instructs the human to dress and keep it. This implies that through agriculture, manual labor was a fitting mechanism through which people could sustain themselves while multiplying and exercising dominion. Ben Witherington describes this as God placing intentional dignity, worth and purpose into the act of labor, and anticipates the great variety of work that would undoubtedly develop from these simple but vital origins.[42]

Further in scripture, we see human development brings complications which evolve naturally along with advances in our understanding of work. Although this project speaks to a uniquely 21st Century American experience, the seeds for it can still be found through Paul's writings on the discernment of calling, or 'vocation,' a term currently associated deeply with career, productivity and personal contribution to society.[43] In

[42] Witheringon, Ben, III, *Work: A Kingdom Perspective on Labor.* Grand Rapids, MI, William B. Eerdmans Publishing Company, 2011, p. 3.
[43] See, p.37.

Ephesians 4:1-5, Paul beseeches that we "walk worthy of the *vocation* wherewith you are called, with all lowliness and meekness, with longsuffering, forbearing one another in love…"

This "vocation" that Paul speaks of is not immediately construed as we might today, meaning the occupational trade in which we earn our living. In fact, *κλῆσις* (Gr.), derived from *καλέω* (Gr.),[44] actually implies a literal "calling," or an "invitation" to which one has responded. True enough, many enjoy their work, and some may believe they were born into their respective careers. This work does not intend to specify which careers align most neatly with pastoral ministry; but rather to clarify the usage of our terminology. One's "vocation" is thus not limited to the career which pays the larger salary; it is singularly the calling, or the voice of God that has led us to believe, instructed us to preach, and *allowed* us to work in whatever field of labor we choose, so long as we answer the call of God.

Paul goes on to say in Ephesians 4:11 that [God] gave some, apostles, and some prophets; and some evangelists; and some pastors and teachers for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ. While not written specifically with the contemporary bi-vocational pastor in mind, these few verses present a range of expectations placed upon those who accept and pursue a calling into a life of Christian service. While the Apostle's words are designed to encourage cooperation among believers, and eventually give structure to specific areas of ministerial service, the bi-vocational pastor must recognize within the self these elements of service which they

[44] Strong's G2564, *Kaleo, v. to call or invite;* Strong's *G2821, Klesis, n. a calling or invitation.* "G2821 - klēsis - Strong's Greek Lexicon (KJV)." Blue Letter Bible. Web. 29 Jan 2020. <https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=G2821&t=KJV>.

personally possess and are capable of sharing in the sacred and the secular workplace. Each gift is not given to everyone, and each gift is not accessible, applicable or appropriate in every context. This leads to the need for discernment, both spiritual, and practical. [45]

Kenneth Matthews and the contributors to the *Theology of Work Project* have created a comprehensive biblical commentary in which an examination of Daniel highlights the unique risks associated with a dual career consisting of opposing philosophies. Matthews attests that certain 'accommodations' must always be made in order to perform the work, but also to remain faithful.[46] There is also a unique opportunity for the bi-vocational pastor to demonstrate dual or multiple facets of God's examples of work. Our creative work may mean generating opportunities, or finding new uses for existing tools, as may be needed in a transforming, growing an otherwise vital church. Likewise, the redemptive nature of work may be the exact purpose that a pastor is sent into secular spaces, to bring the very reconciliation, mercy, and other godly attributes that could otherwise go sorely missing (Col 3:12).[47]

A Contextual Theology of Labor for the Bi-Vocational Pastor

The theology of labor that undergirds a bi-vocational pastoral experience must acknowledge the dual pillars of secular labor, and pastoral duty. In part the use of the phrasing "bi-vocational" as a separate, hyphenated term is to illustrate the very literal

[45] Appendix E.3

[46] Matthews, Kenneth, *Theology of Work Project, Inc. Hendrickson Publishers Marketing, LLC 2016, 2010. Entry: https://www.theologyofwork.org/old-testament/daniel.*

[47] Gilbert, Christopher, *Calling and Work, The Bible and Your Work Bible Study Series, The Theology of Work Project.* Peabody, MA, Hendrickson Publishers, 2015, pp. 4-5.

duality of the experience. These separate but conjoined pillars can be summarized as distinct activities inside, and those separate from activities outside the temple. Or can they?

In searching scripture, one of the earliest mentions of a priest is Melchizedek, who in Genesis 14:18 is identified as both king of Salem, and 'priest of the most high God.' This presents an instant conflict with the notion of priestly/pastoral duty existing completely separate from the secular space. One observation is that the 'kingdom of priests' (Exodus 19:6) acknowledges God's plan to deploy not only believers into the world, but also those specifically committed to the study of the Word, and dually trained with secular skills.[48]

That Melchizedek apparently serves a dual occupation requires a bit of examination of the potential risks that could be presented by one career to the other. Surely no contemporary person in the American context could be considered a monarch of any kind; but the priest/pastor role is universally recognized as one of authority and leadership, regardless of one's particular faith practice. A person's secular career may or may not be in a position of stated leadership within an organization's structure, but Melchizedek's role model demonstrates how a pastor will inevitably bring an unexpected element into the non-ministry environment, even if unintentional. Alan Cam-Yau Chan suggests as Melchizedek first appears in comparison to other contemporary kings, his unique role as priest allowed him to bless Abraham during his time of conflict. While presumably possessing the ability to wage war (a secular skillset, comparable to that of his peers), his function was to demonstrate the will of God, as delivered by a duly called

[48] Brown, Francis with Driver, S.R. and Briggs, Charles *The Brown-Driver-Briggs Hebrew & English Lexicon Coded with Strong's Concordance Numbers.* Peabody, MA, Hendrickson Publishers, Inc, 2008, p. 463, Entry: Kohen.

and qualified servant, with the intent of improving the environment he entered.[49] To the carnal mind this may cause a misunderstanding of intent, that a bi-vocational pastor may presume to be "God's gift" when entering the secular workspace. However, it may be safer to presume that a bi-vocational pastor will proceed with a cautious discernment to assure excellence within one's own assigned task, and then reveal/contribute only those elements of the pastoral work as necessary.

Melchizedek's specific actions of providing bread and wine then offering a blessing (Genesis 14:18-19), distinctly relates to the experience many modern day bi-vocational pastors related to service. Pastoral authority in the church is often viewed as that of a 'servant/leader.' For Melchizedek to be possessed of both priestly and royal designation, it is certain that he had access to any number of attendants, servants, and bearers who could have performed the tasks of serving at his command. He would still receive credit for what he provided, but the personal touch made him accessible in a way that distinguished him greatly from his peers. Likewise, even when operating outside the pastoral space, the pastoral priority may very well become evident in a secular career, simply as the pastoral nature takes precedence.

Fred Horton very simply explains that the value of the blessing upon Abram becomes profoundly more valuable due to the person offering it.[50] Understanding this potential may encourage a bi-vocational pastor to exercise particular caution in intervening in certain secular career situations, and may also provide direction for their personal prayer and meditation depending on their external line of work. This also sets

[49] Chan, Alan Kam-Yau, *Melchizedek Passages in the Bible, A Case Study for Inner-Biblical and Inter-Biblical Interpretation.* Boston, DeGruyter, 2016, pp.40-41.

[50] Horton Jr., F. (1976). *The Melchizedek Tradition: A Critical Examination of the Sources to the Fifth Century A.D. and in the Epistle to the Hebrews* (Society for New Testament Studies Monograph Series). Cambridge: Cambridge University Press. doi:10.1017/CBO9780511554964, p. 15-17.

the stage for a discernment tool that I have developed which helps to assess the impact of certain decisions on various aspect of the bi-vocational life.[51] This will ensure that there can be less room for misinterpretation of a person's intent when the pastoral nature inevitably comes to the forefront outside the church setting.

Subsequent New Testament mentions of Melchizedek in Hebrews chapters 5-7, particularly in chapter 7 focus more on the unique aspects of his priesthood, while offering little to say about his kingship. Horton highlights the missing elements to Melchizedek's story, particularly his lack of documented family lineage, and the lack of birth and death records. The instance and method of his appearance without a great deal of fanfare contrasts with the impact of his work, which though recorded sparsely, is nonetheless passed down to the time of the Hebrews writer.[52] Ultimately, as the parallel and comparisons are made between Melchisedek's and Christ's respective priesthoods, it becomes clear that that the work of God takes predominance over any earthly or secular (or even royal) pursuit, and that the work done in the field as such becomes evangelistic in nature. A bi-vocational pastor may not be recognized as a pastor on their secular job, yet they are a pastor regardless, and their intervention, intercession, or perhaps even their interest, become an extension of their higher and therefore more important *klesis*-calling.

Should the role of king be too lofty, we need look no further than to Jethro, the Priest of Midian and father-in-law to Moses. Jethro (Exodus 2:16, 3:1) represents a more blue-collar model, as he was both priest and shepherd. Whether Jethro inherited or purchased his flock, it is safe to presume that Jethro had learned the ropes of the

[51] Appendix C.2 and Appendix E.3
[52] Horton, 163.

shepherding business first-hand prior to passing his practical knowledge down to his son-in-law Moses. This represents a model for either the working class or perhaps the independent entrepreneur who happens to be called into ministry mid-career. Many bi-vocational pastors cite an existing career in progress at the time of their calling. Rather than shirk the ongoing career, they continue in their secular occupation for financial and beneficial security while they explore, engage and enlist fully into the work of ministry.[53] Jethro, and subsequently Moses would now essentially go from simply worshipping God to also representing God while being known by a prior and now simultaneous professional identity.

An interesting additional component of Jethro's contribution is the wisdom he shared with Moses as a mentor, and his suggestion that Moses engage in self-care (Exodus 18:14-18). While at this point Jethro, Moses and Aaron were in the process of sorting out their newfound freedom, and the responsibility thereof; it is important that Jethro the elder provides insight that will certainly be helpful for the priestly occupation as time moves on. Of course, it is important not to draw presumptive parallels too neatly, so that they conveniently line up with our contemporary context. Yet, it is a valuable exercise in charting the theological history of the relationship between what we call 'vocation' and worshipful duty.

One may even consider that in the days of Moses and company, there was less separation between the occupations, as what we consider hard work today was a matter of basic survival and livelihood. It is not that these early 'pastors' were in violation simply

[53] See Appendix C.1 – A Comprehensive survey of bi-vocational pastors from a variety of secondary careers finds many people choosing the bi-vocational model as a matter of professional expertise, or even a deliberate form of ministry to congregations unable to pay a full-time pastor's salary.

by taking care of their business affairs, but that in all things, order would have to be established both for survival, and also to retain the identity that God has placed upon his people. Specifically, a brief look at the word "pastor" is translated as רָעָה (Heb. Ra'ah), literally a shepherd or herder.[54] A deeper definition expands to include "a special friend," which represents Jethro, Moses, and even the contemporary Pastor's list of duties.

A look at the specific term "vocation" reveals a Latin root *vocatio,* derived from *vocare,* a calling, or to call. Our English words for voice, vocal, etc. also originate here.[55] The definition is closer to our context, that relates to profession or career occupation; however, the ideas of 'divine' call and elevation to a particular station are also included. While this may mean people are naturally, or perhaps supernaturally drawn to particular career pursuits, we can safely assume that one can be called *to* their profession, as Melchisedek, called *from* their profession, as was Moses, and called during their profession, as we could say for Paul and Christ. In short, the bi-vocational pastor has the particular experience of calling *IS* profession, once they recognize and maintain the primacy and authority of the priestly role.

From the early but unique examples of dually occupied Melchizedek and Jethro, we must now look at the occupational elements of the priestly role on which our modern-day pastoral role is based. A disclaimer: there is no monolithic description of pastor, except in this case it will refer to the leader of a church congregation. The pastor/teacher, priest/leader is expected across denominations to be a person who has been called, ordained, trained, educated and otherwise prepared for a life devoted to ministry. While

[54] Strong's H7462 *Ra'ah.* Strong's Hebrew Lexicon (KJV)." Blue Letter Bible. Web. 29 Jan 2020. <https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=H7462&t=KJV>.
[55] Dictionary.com *Vocation, accessed:* https://www.dictionary.com/browse/vocation?s=ts

in the modern Protestant context there is no ban against secular employment, there has been a fairly solid notion that a pastor should live with some degree of separation from the type of work experienced by the laity. The seeds of this restriction/preservation model are found between Exodus and Leviticus as the law is established and temple worship is defined.

As the priestly designation is formalized in Exodus chapter 28, a few themes stand out. Chief among these are sanctification, separation and sacrifice. If the priest/pastor's work is to be considered an occupation, then these principles are valid as requirements for fulfilling the job, as well as ongoing 'training' to prepare one for continued success in the occupation. The sanctification/purification process at least initially involved a great deal of preparation. Animals, loaves, oil and other elements needed to be on hand, right along with tools for slaughter, handling and serving the elements in various ways throughout the ceremony. Moses took Aaron and his sons and washed them, dressed them in exquisitely prepared garments and armor, and apparently made clear the purpose for each stage of the extended procedure.

The pronouncements made during this ceremony were severe unto the point of death, and the meticulous nature of the sanctification process is underscored by the reminder that this is all under God's command.[56] For the modern-day pastor, this certainly relates – if in a less bloody fashion—to the inescapable heaviness of a life in pastoral ministry. In place of the rams and bullocks are the commandments to study and the demands of preparation. There are some similarities which remain, particularly regarding clothing. Whereas modern style leans toward a more modest garb, and some

[56] Exodus 28:43

denominations have completely moved away from public clerical uniform – there is still a fair amount of 'dressing the part' required for pastors, particularly if such 'branding' is important for a particular set of worshippers. Even the use of fire in the ancient beginning is relevant to the literal burning away of excess and superfluity that simply must be a part of the bi-vocational pastor's experience.

While the temple would require and provide full financial support and living quarters for the original priests, today's world demands a sense of economy, and removing the appearance of waste so that a pastor's lifestyle does not appear more lavish than it is. An interesting phenomenon is the unfortunate stereotyping of African American churches which features a flashy pastor who enjoys great financial freedom at the expense of the membership. This composite characterization may have some valid influences, particularly in the form of another type of bi-vocational pastor, the televangelist. These larger-than life characters usually began as local pastors, but through books, music and media appearances and sales, effectively became businesspeople with items to sell for income, and ministry as a separate but vital source of exposure. Early and late examples of this "religious dandyism" include the highly entertaining Rev. Ike, and the more recently controversial Bishop Carlton Pearson.[57] While these examples may share common roots, rest assured, at no time is a legitimate, local, small congregation bi-vocational pastor seeking to flaunt wealth – especially if it is known that he or she cannot do so without imposing a great burden upon their individual family or the church they serve.

[57] Frederick, Marla. *Colored Television: American Religion Gone Global*, Stanford University Press, 2015, p.32. ProQuest Ebook Central, https://ebookcentral.proquest.com/lib/dtl/detail.action?docID=4414759.

A deeper look at the historical relevance of bi-vocational ministry within the modern historical African American context requires understanding of identifiable examples of a multifaceted career in ministry such as the Rev. Dr. Martin Luther King, Jr. While Dr. King's more public recognition comes as a result of his leadership in the Civil Rights movement, and the variety of accomplishments he made in the public sector, he was first and foremost the pastor of a local church. Many of his contemporaries came from careers in the trades, or perhaps in education, depending on their individual backgrounds. The African American church – across denominations – emerged in the 20th century as a resource of preparation for the future generation that would build the world as we now know it, but with a closer connection to those ancestors, many of whom were still alive from the previous era. For a church in King's day to be able to afford a pastor's salary was a sign of prominence. That King had the additional distinction of working as a college professor and serving on a number of boards during his rise within the movement, presents him as a clear role model for many who have followed him both in the pulpit and in public service.

In a dynamic text specializing on the African American preacher's context, Samuel Proctor makes particular notes about the legacy of Martin King (as Proctor deletes "Luther," no doubt from closer personal connection). First, he generically warns pastors from seeking a gospel that is too modest.[58] Proctor recognizes the reality of the bi-vocational pastor, and accounts for his own shift from an initial interest in a legal career to pursuing one solely of ministry.[59] He uses his own example to underscore the primacy

[58]Proctor, Samuel D., and Taylor, Gardner C. *We Have This Ministry: The Heart of the Pastor's Vocation.* Valley Forge, PA, Judson Press, 1996, pp. 52-53.

[59] Proctor, 6.

and priority of the pastoral call above any other work type – as we explored with Melchizedek, Jethro and Moses. As for the notion of an appropriate-sized gospel, this is relevant to the bi-vocational experience on a number of levels. First, it can be tempting for a bi-vocational pastor to keep sights set in a manageable range, simply for logistic purposes. Prolonged time working to raise funds or to maintain liquidity, or perhaps shepherding a church through a series of deaths – all these can drain one's resources and potentially shrink the gospel to the size of what remains of the pastor's energy. This is not only dangerous thinking; it is dangerous practice.

True enough, this danger of limited scope is no less threatening than what Dr. King's example tragically proved. Once his gospel burst from the confines of the local church, onto the national scene, and ultimately into global space, he entered a phase of multi-faceted vocation, which kept him longer away from his pulpit, strained his family life, and eventually cost him his life. Still, Proctor does not chastise Dr. King or those who aspire to maximize their effectiveness. He recognizes first that there will be inevitable 'trouble' and suffering.[60],[61] He also highlights a dual vocation within the pastoral space, that of "shepherd and manager." A contemporary then may be uniquely gifted (called) to articulate the social and political machinery shaping the church's surroundings, demographics and income, but the pastor must never give into pursuing that secular element, but rather acknowledge it for the sake of the people, then continue to serve the people.[62]

[60] Ibid., 10.

[61] Appendix C.1 Many of the surveyed pastors share personal tribulations which do not necessarily deter them from their pastoral appointments, but they share as warnings of potential risk to self, home and family.

[62] Proctor, 53.

Among the challenges faced by Dr. King were the limitations on his availability for the day-to-day needs of the church membership. While he began to emerge as a 'pastor to the nation,' perhaps as a counterpoint to the Billy Graham example, he apparently experienced frustration that he could not do or be all things at all times.[63] While times have changed significantly since Dr. King's day, he remains a well-recognized standard to which many pastors in the community still aspire. This aspiration however must be viewed through the realistic lens which will point out the presumptions that Dr. King and his peers could make about the level of support they might receive. By nature of his external position, his church would not be considered small. Even with a core membership, the steady flow of visitors and interested parties would no doubt bring a flow of ample donations which would allow Dr. King and others like him to pick and choose external employment for pay, as opposed to having to seek work to complement the church salary.

Other prominent mid-late 20th century dual-career pastors include The Reverend Senator Adam Clayton Powell of New York and The Reverend C. L. Franklin, who in addition to pastoring his Detroit church, was a producer and promoter of his daughter Aretha's early career. Still, far beyond the headlines remain countless others who served as pastor-teachers, pastor-mechanics, pastor-professors, pastor-laborers, pastor-barbers, pastor-porters, (or like my uncle, pastor-pastors…) and every other range of occupation, entrepreneur, worker and servant imaginable. Regardless of their secondary occupation, the holy vocation is the call which we answer and live to serve.

[63] Lawton, Kim, and Baldwin, Lewis, Article/Video "Martin Luther King as Pastor." Religion & Ethics Newsweekly, https://www.pbs.org/wnet/religionandethics/2006/01/13/january-13-2006-martin-luther-king-jr-as-pastor/1788/, January 13, 2006

I must also acknowledge the demographic of bi-vocational pastors whose numbers have grown due to the fact that they are women. The undeniable demands of parenthood, specifically motherhood no-doubt add a whole separate vocation to the conversation, one which time does not allow to be explored in-depth here but must be recognized.[64] Briefly, Todd Ferguson explored the experience and trends of female seminarians pursuing the MDiv seminary degree. Interestingly, the research found women more willing to accept less authoritative positions within the church, while accruing similar levels of debt to pursue a theological degree equivalent to that earned by their male counterparts. Considering the lowered likelihood of attaining a top ranked (pastoral) position in the church – already at lower pay than most secular careers; it can be presumed that female pastors may have higher incidence of bi-vocational experience, and an almost inescapably higher potential for the risks to family life, self-care and career fulfilment.[65]

To my particular context, the phenomenon of female pastors is one of cautious deliberation. My congregation would not have hired me as a female pastor, but I have refrained from stating a position opposing women in pastoral ministry and have demonstrated support by inviting the first women to sit in our pulpit during my administration. Denominationally, for Baptists this issue has evolved, as currently the Progressive National Baptist Convention has organized a "Women in Ministry Initiative" This effort is committed to "develop plans for assuring that women ministers and pastors are visible, developed and involved within our convention..."[66]

[64] Appendix C.2 While the Occupational Impact tool is not designed with an intentional gender bias, it may be interesting to learn how a female bi-vocational pastor would categorize various obligations within the vocational definition. This could be an opportunity for further study.

[65] Ferguson, Todd W. "Failing to Master Divinity: How Institutional Type, Financial Debt, Community Acceptance, and Gender affect Seminary Graduates' Career Choices." *Review of Religious Research*, vol. 57, no. 3, 2015, pp. 341–363., www.jstor.org/stable/43920111. Accessed 29 Jan. 2020.

[66] The Progressive National Baptist Convention *Women In Ministry Initiative* Charter Statement. Rev. Dr.

Frankly there is a practical need for cooperation between any and all persons who are preaching the gospel, feeding the hungry, and serving those who need Christ. As it currently stands, there is but one female pastor within our immediate vicinity of the same denomination. The Rev. Dr. Sonja Dawson is somewhat a local church community celebrity. Having succeeded her father, once a stout anti-female pastor advocate. Pastor Dawson's controversial accession after her father's very public philosophical reversal overturned many long-standing notions about women pastoring, as undoubtedly did her secular career as an attorney. Although she is now retired, she continues to provide guidance through an organization which helps to prepare women for ministry in this local context.[67] For the record, I do not know Dr. Dawson personally, nor was I able to access her to interview. However, it can be presumed that her unique identifiers for bi-vocational ministry may have been amplified in part, considering she is known to be both a pastor and attorney. She may also be an exemplar of what Dr. Christine E. Blair notes as the subculture for biblical education for women.[68] Dr. Dawson likely found herself with few exact peers within the immediate context, and may continue to blaze a trail encouraging women to pursue pastoral ministry as a 'new concept' for quite some time to come.

Perhaps a later edition of this work can include her experience, and that of other powerful women in both ministry and secondary careers - not least of which includes faculty members of my respective centers of higher education, such as The Rev. Dr. Christine Blair of The New Theological Seminary of the West, a pioneering female Presbyterian pastor. There are also associated faculty of New York Theological

Jacqueline W. Thompson, Chair. https://www.pnbc.org/departments/women-in-ministry-initiative.

[67] The Los Angeles Sentinel, Published January 15, 2020. Accessed:https://lasentinel.net/new-mount-calvary-plans-pastors-appreciation-and-birthday-celebration.html.

[68] Blair, Christine Eaton. "Liberating Biblical Education with Women: The Implications of Gender for Methodology in Religious Education." *School of Theology at Claremont*, 1988, 158-160.

Seminary, including the multifaceted pastor/educator/activist ministry of Dr. Wanda Lundy, alongside The Rev. Dr. LaKeesha Walrond who serves as the newly-installed, and first African American female pastor-president of said Seminary.[69],[70] For now, rather than presume levels of risk based on gender and secondary experience - at least in this section, it is safe to say that any bi-vocational pastor will be faced with challenges to his or her 'rightful' place in ministry. To that end, to live out this 'vocation,' one must commit to expect obstacles and opposition, and look past these distractions in order to continually answer" the call."

SEPARATION "Be ye holy for I am holy..." (Leviticus 20:7, 1 Peter 1:18)

A desire to embody the holiness of God is what separates believers and non-believers, and hopefully inspires toward a greater relationship with God. The modern pastor, bi-vocational or not, must exemplify separation as a matter of course to demonstrate to others how to walk by faith, how to lead by example and how to realize Paul's encouragement to be a living sacrifice (Romans 12:1-2). As such, separation from 'the world' becomes a matter of careful navigation through life, as opposed to a strict litany of rituals that must be conducted throughout any given day. The echoes of separation are heard in the way pastors are supposed to be supported --Muzzle not the ox that treads the corn, and the laborer is worthy of due reward (1 Timothy 5:18). Separation is also evident in the regulations presented to those desiring offices in the church, particularly

[69] Reference: The Rev. Dr. Wanda M. Lundy, https://main.nyts.edu/academic-resources/faculty/rev-dr-wanda-m-lundy/

[70] Barrett, Jenna. " Rev. Dr. LaKeesha Walrond Named First Woman President of New York Theological Seminary. Sojourners Magazine, May 2019, https://sojo.net/articles/rev-dr-lakeesha-walrond-named-first-woman-president-new-york-theological-seminary

the pastor/bishop, deacons presbyters and elders. Perhaps the greatest validation for separation is in Christ's own example. As he engaged and obeyed the rules of the synagogues in which he taught and preached, he also presented the doctrine of the kingdom of heaven which essentially would cause a mandatory separation from the kingdom of this particular world. This along with the inherent priesthood of believers that is a fundamental element of Christian faith, the pastor then, must be an exemplar, believer, and constant promoter of the separation between this world and the next.

Separation becomes problematic however once we are outside the singular locality of temple worship. It is harder still to achieve separation in its Levitical form, as we are ourselves essentially (or extremely) Gentiles and would have no access to actual ancient temple worship in the least. Also, as the commandment of Christ has engaged us to evangelize and widen the net to retrieve souls from the fullness of earth, diversity must be considered in the way we speak of and indeed practice separation. This is particularly poignant in where many smaller churches like mine are struggling to identify with new and changing neighborhood demographics, age and generation gaps are widening, and the general interest and respect for church is being diluted by technology, celebrity and the ongoing fight against convenience. In short, the point of separation at once was to maintain holiness. For the Bi-vocational pastor, it must be seen as more of a spiritual exercise than a wholly physical one, or else their individual church may not be able to survive.

An additional and dangerous side effect of separation in the bi-vocational context is the physical separation that takes place when the pastor must step away from the church post and occupy for the alternate occupation. It is these moments where the lack

of financial resources, infrastructure, and trained lay leader support can leave administrative gaps which can expose the church to relapses in functionality that would not necessarily exist with a fully-funded pastor. Again, much historical available data has enjoyed larger sample sets, and have been predominantly related to the Caucasian experience. For example, John Elliott's investigation pertaining to a pastor's wife having a job – and a 'suitable one' at that, is painfully archaic in its presumptuous patriarchy and privilege.[71]

The women's movement that documented the fight for equality in the workplace was championed by all women, yet conveniently forgot the experience of black and brown women, who had always worked, often alongside their husbands, and especially more so in the bi-vocational pastoral context. There is again another opportunity to research the experience of pastor's wives, who may have been esteemed in the African American church, but would leave their fine garments behind Monday-Friday as they worked to provide income, stable insurance benefits, and any other equitable support that the church's financial package could not readily offer. This reality makes separation an even deeper risk factor– regardless of the pastor's gender--if separation from the home and family also represents a separation in opportunities, earning potential and recognition.

SACRIFICE ... Present your bodies a living sacrifice, holy unto God which is your reasonable service (Romans 12:1)

The Bi-vocational pastor is no stranger to sacrifice, as they must by definition routinely engage in the sacrifice of time, resources, energy, health, convenience, and

[71] Elliott, p.59-61.

many other very personal and very specific ‘talents’ in order to do the work of ministry. Peter was instructed to “Follow me” in order to follow Christ’s commandment to become fishers of men. After three years of ‘associate ministry,’ studying and learning at Jesus’ feet, he essentially becomes a prototypical bi-vocational pastor, as he resumes his fishing career (for actual fish) while preaching about the risen Christ (John 21:1-14). This example then allows us to look back and forth through scripture at a number of Biblical characters whose dual and sometimes dueling occupations exposed them to a unique form of sacrifice which is still relevant and real today.

Among these heroes – some conflicted and some content are:

Joseph, son of Jacob, believing in God while suffering, then serving as the governor of Pharaoh in Egypt (Genesis Ch. 37 – 45)

Daniel, along with Shadrach Meshach & Abednego, trusting God and obeying him, even while in captivity and under threat of death for refusal to worship self-important Nebuchadnezzar and his idol gods. (Daniel Ch. 1-3ff)

Paul Sacrificing his grand Jewish pedigree, Paul is often a ‘go-to’ for the conversation of bi-vocational ministry, if for no other reason than his specific occupation is plainly stated (Acts 18:1-3). “Tentmaking,” however seems an almost ironic craft for one who was so highly born into the tribe of Benjamin, a Hebrew of Hebrews and a Pharisee. In Philippians 3:5-6 Paul admits to persecuting the church, having personally supervised the murder of St. Stephen (Acts 22:20), and

having offered his services to the crown to exact pain and desecration upon the church.

Perhaps Paul's return to the manual labor of tent-making then has a deeper meaning. Σκηνή (Pron. skay-nay) indicates covering or shade. Which a tent could provide, and there is a safe assumption (in the centuries prior to plastic and nylon) that the material of this covering would be cured from animal skin.[72] This presents Paul as trading his lust for human blood, for a more noble pursuit, butchering and skinning animals for the good, rather than continuing to murder humans for his personal gain. The additional pastoral implication here is the 'covering' that a pastor provides by the sacrifice of prayer, 'cutting' one's self away by separation and consecration, and the duty of all hands who shed blood (our collective and shared guilt of sin) to seek preach and teach redemption and resurrection in Christ.

Jesus Again, the popular and easy answer is to imagine Jesus running a tidy small-business: a carpentry/handyman outfit wherein our Lord apprentices during his youth to his earthly father, Joseph, and upon his death Jesus takes on the full duty of running the business, and helping his mother raise the other children in the household. Suddenly, upon his baptism he leaves home on a great journey that would take him away from the home-shop out into an eventual extreme state of exaltation.

Essentially, Jesus' carpentry was a practical matter. Mark 6:3 and Matthew 13:54-55 describe carpentry presumed at the time as labor typical to a male of

[72] Strong's G4633 Skene'.

modest community stature. Rough work with the hands indicates that Jesus was available to communicate with all ranks of people. It appears that he worked with tools and materials not necessarily limited to wood, nails and other such. He could have also known brick masonry and other skills for building.

It appears he is not given specific duties regarding livestock and other potentially bloody duties, as that may have compromised his priestly role, by some traditions. Ultimately Jesus is not necessarily a bi-vocational pastor, as the church came to life in its current form after, and because of the removal of his physical presence. His preaching ministry was not to be interrupted (at least is not documented) by obligations of punching the clock or sawing planks to make a chair. We do however understand that even his preaching or performing miracles could be briefly suspended if he needed rest or to retreat to spend time with God the Father. Christ's example supports the preservation of the preacher for the sake of the people.

A foundational scripture to consider is 1 Corinthians 15:58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain. What is notable in this scripture is the distinction between "Work of the Lord" and "Your Labor" The Lord's "*ergon*" (Greek) seems to be different, as his energy or his production has a different source , and our "*kopos*" relates to the initial struggle and toil associated with work as it was introduced in genesis as a result of sin. Truly the bi-vocational pastor must experience a double portion of the struggle considering the vast demands of both a sacred and secular career. This investigation does include an address and analysis of the bi-vocational model in terms of

how it should best be executed, so as not to violate any biblical regulations. This project does not seek to invalidate those who are bi-vocational or question their motives. In essence we can see more and more support for the bi-vocational pastor, even if only, at times to see consideration of their unique outpouring, as God encourages their wellbeing and ultimate success.

Organizational & Leadership Research

How can a bi-vocational pastor best prepare lay leaders to manage church operations during the inevitable absences caused by the pastor's secular career?

To answer this question, I conducted a series of self-assessments, observing areas of pastoral ministry impacted by the secondary career. Considering pastoring was my newest type of occupation at the time this study began, I saw the opportunity to truly examine what pastoral ministry would require of me, take out of me, and also add to me as I endeavored to learn the craft, then do it well. One of the first things I realized was the round-the-clock nature of the job. While most of the membership has been respectful of time and space, it did not take long before I realized people expect me to have not only a response (answering the phone, returning a text, etc.), but they also expect an *answer*.

Coming to serve an historical church with a localized stable community, I learned quickly that many things have stayed the same for so long – yet people will ask me either for instruction or opinion, while I am still learning the lay of the land. I came to realize that these were pleas for change without explicitly asking or demanding change. The subtle requests were also for information not merely factual, but to try to anticipate my process so that they could plot their next move or request. One of the first offers I received was

to organize a “Pastor’s Aid” ministry. This would presumably provide for creature comforts as my new office became established. While the gesture was greatly appreciated, I felt it better to organize a body that would first serve the church, rather than my personal needs. Whether I regret that decision will not be stated here. However, we did first organize “The Leadership Team Ministry.”[73] The Leadership Team was organized to add a layer of support to the dwindling deacon’s ministry. While not a governing or voting board of directors, the Leaders would convene regularly to pray over the concerns of the church and provide inside intelligence for conflict resolution, trouble shooting and to provide efficiency in communication.

The Leadership Ministry since its inception has functioned quite well, regularly meeting once a month, praying via conference call once per week, and generally contributing to the smooth flow of information between pastor and people. Some areas however need improvement. While the Leaders function well as a group, there are a number of long-held and deep-seated hostilities which bubble up in meetings, keep certain people from attending meetings, and have caused the group to ask for fewer meetings! The irony of this element is that the church is not filled with strangers. Everyone knows each other quite well, thus almost all conflicts are relatively easy to trace.

One of the earliest assignments given to the Leaders was to go on a “Mission Investigation,” where they would visit other churches and harvest experiences and ideas to help serve and potentially grow our congregation.[74] While this assignment was simple enough, and was initially greeted with excitement, it was not long before various leaders began to ‘tattle,’ as to who would and who would not readily participate. A few responses

[73] Appendix D.2
[74] Appendix D.3

trickled in, but over the next weeks and months, the mission project became a repetitive agenda item for me, blank stares for the Leaders. Eventually someone asked to clarify the purpose of the project. It was not enough that the pastor had asked for this to be done. Again, the novelty of my presence undoubtedly led to this response, so we provided ample explanation and a few more responses came in. Ultimately, I had to re-configure the project some 16 months later, as I organized a group visit to another church so that everyone could satisfy the assignment.

This led to the revelation of the need for comprehensive ministry organization and leadership training. This will set the stage for developing tools that will minimize conflict between careers and enhance the efficiency of both. In a perfect world, the pastor would instinctively carve out the work/life balance, but due to the work/work/life nature of bi-vocational ministry, lines are often blurred. Although a church may enlist the services of part-time administrative staff, this may not automatically translate into a built-in support system for the pastor, especially when bi-vocational. If a pastor must retain a separate career, it is unlikely that the church can sustain additional paid staff beyond a bare minimum, meaning that the willing volunteers may not exercise consistent efficiency, communication or cooperation. This may lead to the pastor taking on, or at least supervising even more duties within the church, adding to stressors and distracting from primary pastoral responsibility.

In the secular sphere, the job description and responsibilities are inherently clear. Yet for a pastor, are things equally simple? Primary duties are sure to include preaching, teaching, prayer and leadership. Yet, I contend that each pastor will be best served by an assessment that reveals the actual needs, internal talent, and resources of the individual

congregation. Specific evaluation must be made of the state of internal church operations. Are lay leaders active? Are they effective? Are they open to the direction the pastor's administration and sensitive to contemporary needs? Once these areas are evaluated, it will become easier to determine what is missing, what needs improvement, and what individual pastors must put in place for their congregation and lay leaders when they called away by their other occupation. An occupational assessment is also necessary for the secular career. While many pastors find additional work in theological research, teaching, counseling, etc., bi-vocational ministry is identified here by a secondary career with little or no direct correlation to the pastoral realm. As such, the tools developed must include discernment of needs, personal strengths and opportunities for improvement, and a search for parallels between careers to minimize conflict and encourage cooperation.

Another area of challenge has been the revitalization of the Deacons ministry. While these are ordained positions, only one person has voluntarily come forward to enlist. Once I presented a training program and a timeline that would assure all outstanding deacon 'trainees' would complete their training and subsequently be candidates for ordination – everyone seemed to bail on the project![75] Again, due to the substantially smaller male population than female, there are simply too few men available to spread themselves thin for the work of ministry. Since the initial presentation of the training, there is recently a resurgence of interest, and another organizational meeting is currently set for February 29, 2020.

[75] Appendix D.4.

Another vital area of engagement relates to the young adult ministry. This is a curiosity among African American Baptists wherein the distinctions between youth and children are blurred, and the distinctions between high school, college and young families are even more blurred. Our church's primary young adult ministry is the Doves In Motion Dance ministry, which is led by a very strong and capable leader. Unfortunately, the Doves until recently were primarily a female-only dance group. Since the dancers first came together nearly 20 years ago, they have become adults under the same strict supervision since their teen years. Traditionally, the young adults in FTMBC have not taken on roles of leadership. Thus, we see a group that is fighting for recognition – separate from the children, separate from the elders, but they were either unmotivated, or unaware of what action should be taken to become a fully independent ministry. This led me to organize the VISION Ministry for Young Adults.[76] Using the principles of **Vi**ctory (in Christ) **I**nspiration (speaking life) **S**pirituality (the Spirit plus you/your reality), **I**ntercession (pray for one another) **O**ne Love (the love of Christ) and **N**ow (Faith in action, immediately). These principles were as much a catchy anagram, as a mission statement for the rebirth of the church.

The VISION ministry desired to distinguish themselves from the rest of the church via their music, activities and their worship. Among the challenges has been separating the genuine young adult population from the college and teen ministry. There are indeed some young parents who are quite adult, but not yet senior citizens or even middle age. How do we effectively engage ministry with a mixed peer group that may well feature parents and their children? Another issue is dedication and availability. Once the initial

[76] Appendix D.5.

buzz of the Vision group wore off, it became apparent that Pastor (me) was going to have to serve yet another role as administrator, communicator and facilitator to keep this group energized and excited about their new work together. This remains a work in progress.

Other areas of gradual improvement include the initiation of our church management software. This allows us to receive online donations and generate live reports for tax purposes or should any member desire to track their giving during the year.[77] One minor challenge with the Breeze program is we asked and got 2 volunteers to learn the system. A full implementation of all historical data has been completed, however the two new administrative volunteers quickly bowed out of regular engagement with the system. This will hopefully be re-energized during 2020.

Feedback and Next Steps

Finally, a word about conflict. In almost all of the initial responses of my Site Team, comments were made about my leadership style. While it is true that I am 'laid back,' I am not as conflict averse as people seem to think. I just happen to be less conflict-forward than perhaps they are as individuals, or what they have seen in my pastoral predecessors. Part of my preparation for ministry involved reading about potential disagreements and dry places where people desire to move forward, they just simply can't for whatever reason. Among the tools that a pastor must employ – especially one whose time and presence must be divided due to career, is the tool of safe space and prayer. While this seems like an easy win, the art of praying during conflict, or praying directly for antagonistic parties has become a specialty, when the gut reaction may indeed be to

[77] Appendix D.6.

return fire. In fairness, every area of improvement mentioned by my site team was supported by a statement of understanding the very singular nature of the pastoral role, *and* my particularly lonesome status in our church due to the lack of an associate minister, the small number of deacons, and the general aging of the congregation.

This understanding has led to an uptick in support – actually a great deal of support to our new and ongoing outreach ministry programs. These include working with the PACE program (Pacific Asian Consortium for Employment) to host utility bill pay events. We have also increased our marketing efforts via Facebook, and bi-lingual flyers and banners outside the church written in English and Spanish.[78]

Overall within the first 4 years of my administration I have attempted to encourage the membership, starting with the Leaders to not only give financially, but to give of their time, energy and human resources to the church. While this does not immediately cause people to rush into action, there is a generally upbeat sense of community and togetherness that causes folks to work efficiently to make our events successful, make our guests comfortable, and make our church appear as a vital resource to those we serve.

Psyco-Social Research

What are the key steps required for pastors to engage in effective Sabbath observance and maintain sustainable and effective self-care?

Sabbath is recorded as early as Genesis 2:2. Yet, it has seemed irresistible to the human desire to break, avoid, interrupt, and otherwise disobey the commandment to rest.

[78] Appendix D.9.

For pastors, the concepts of Sabbath and self-care seem to present particularly peculiar challenges. Pastors are commonly considered workaholic. As such, the idea of a dual career is not entirely eccentric, although some may wonder how people may find the time. Despite the necessities that may require a bi-vocational situation, self-care is still more than necessary. For whatever reason, pastors seem to be expected to demonstrate superhuman strength. They are supposed to pray, meditate and preach without turning off the phone, closing the door, or slipping away from responsibility to rest. Pastor H.B. Charles, Jr, in his revealing work "On Pastoring," addresses a number of relevant issues. On the subject of rest, he asserts that rest is vital, crucial, and literally urgent to any pastor's success. Specifically, he relates rest to the development of muscles and strength. Without rest the muscles may grow from exercise, but they will ultimately fail due to fatigue. [79]

The concept of true Sabbath observance has been spotty for those who preach, particularly when they work another job. Even a conventional 'weekend' enjoyed by most in the secular sector is almost a laughable concept, as Saturday and Sunday are inevitably workdays designated for church matters, and the few fleeting moments of family or personal respite. While creative scheduling is a more immediate remedy, it is far from a singular solution. Rest does not simply constitute sleep. Personal time is not simply isolation. Family time cannot only occur when all other time demands have been met.

[79] Charles, H. B., *On Pastoring: A Short Guide to Living, Leading, and Ministering as a Pastor.* Chicago, Moody Publishers, 2016, 100-101.

CHAPTER FOUR

IMPLEMENTATION AND EXPERIENCE

My initial phase of research involved a survey of a cross-section of bi-vocational pastors. The survey explored details of each career, including required functions, delegation of duties and time management. Questions also covered the pastor's experience of Sabbath & self-care, work/church/life balance, areas of success and areas of opportunity for improvement.

Goal One: was to identify the greatest challenges faced by bi-vocational pastors.

With slight variations for each person, the overriding theme was time management and the lack of rest. My comprehensive self-evaluation identified no fewer than 6 separate and distinct occupations outside the pastoral role.[80]

Strategy Two: Develop self-assessment into a questionnaire to be completed by a range of 6-10 pastors with a variety of secondary careers. Our survey collected 25 total responses.

Strategy Three: Conduct interviews (individual or group) with survey participants, document. – The automated survey service provided ample opportunity for respondents to provide detailed explanations of their experience.

Evaluation: By summarizing the survey results and interview responses, I was able to summarize the various risks and challenges into an Occupational Impact model, as well as a Discernment Matrix. These tools are designed to help pastors make decisions, help identify areas of danger, keep track of energy allotment and ultimately visualize areas that need self-care. These tools are for the times when we have to pastor ourselves!

[80] Appendix C.2.

Success will be measured by extent of participation and thorough completion of the survey. Minimum of 10 participants expected in the initial deployment. **The survey was successful with more than double the original number of expected participants.**

Goal Two: To advance the progress of leadership development in my congregation, providing training based on the specific administrative needs.

Strategy One: Self-analysis to identify needs of church's leadership personnel, and opportunities to implement a training process.

Strategy Two: Assign church leaders a mission project to investigate other church settings in order to identify practices that can improve in-house ministry and operational tasks.

Strategy Three Present a minimum of two (2) leadership forums that will train leaders in the areas of greatest need.

Evaluation: Once the project exercise is complete, and after each training forum, I will work with leaders to set goals, timelines, and implementation plans.

Success will consist of one initiative generated by the leaders after each training session, and seeing that initiative brought to fruition, with a plan of completion within a designated time frame. **While our Leadership Ministry and associated Leadership Training Workshops have become regular programming, we are still in the process of shortening the time between brainstorm or instruction all the way to implementation. Depending on the leaders involved, the concepts of 'Communicate, Cooperate, and Commit' are perceived in highly personal terms. Everyone feels and says they are committed or cooperating and even**

communicating, but it usually does not take long to find a broken link in communication or cooperation. As it stands, I am working to enhance my leadership style so that collaboration is not lost to blanket hardline rule. Even if some people prefer to be led by dictatorial means, I do not see a benefit in this alienating process. Balance still has to be struck in this area.

Goal Three: To Develop a greater understanding of Sabbath and self-care, and how it can be faithfully applied in a contemporary bi-vocational pastoral context.

Strategy One: To identify and engage in acts of Sabbath observance and self-care, and document successful implementation over a designated timeframe.

Strategy Two: To devise a preliminary tool, i.e.: a chart which will organize a range of Sabbath/self-care activities and the time required for each activity to be successful. Potential activities include periods of meditation, leisure exercise (biking, walking, beach, etc.), time spent with family followed by periods of rest or sleep rather than a return to work; and keeping a journal of self-care related devotionals, written at the end of each activity.

Evaluation: Once the chart and journal have been started, I will chart progress to determine if the activities are sufficiently restorative. Metrics of success will include improved professional performance and time management, physical health/weight maintenance, and a devotional journal suitable for independent publication, or incorporation with this project's other resultant tools.

Success will be measured by frequency of journal entries (tentatively 2 per week), and completion of Sabbath –related tasks over time. Although this portion has been most

difficult to develop, it promises to be the most rewarding long-term tool, as it will be designed to evolve depending on needs. Ultimately, the success of the self-care plan will be linked to the success of the other plans incorporated in the project. **I have attempted three separate methods of Sabbath keeping.**

1) **Sabbath Hours:** During the time of "Wilderness" wherein I had no choice but to take on multiple part time and temporary employments in order to retain financial security, there was not a single day completely 'off' for well over a year. While this felt sinful and yielded extreme levels of physical exhaustion, I eventually moved to try a "Sabbath Hours" concept. This would be time that I would take to either ride my bicycle to the beach (quiet meditation, listening to music, praying), or perhaps engage in housekeeping – laundry, cleaning, cooking – all very therapeutic and also necessary during the time when a housekeeper's fee would be a great extravagance.

   The problem with Sabbath Hours is that to find 24 of them within a week's time is just as difficult when seeking separate moments as a whole uninterrupted day.

   The positive outcome Is noting the times when effort has been made to take time off. Even if for a brief moment, making the effort definitely made a difference.[81]

2) **Journaling** I am a veteran journalist (by profession as well as by writing my private memoirs). I keep a separate prayer journal just for the members of my church, and I keep an array of journals around my home, few of which could be read by the untrained eye. I endeavored to begin journaling my quest for Self-Care and

[81] Appendix E.1-E.2

Sabbath, finding the journal one of the few places where I would speak differently than my usually upbeat sunny nature. The Journal was not the place to hide and cry. No, it became much like the Psalms, where in David cries out to God, argues with God, pours out his heart to God and eventually resolves to worship God.

My journaling as a method of self-care has been successful in part due to the ease of engaging the behavior – sitting still to write is a feat to accomplish! On the downside, Journaling is hard to regulate – for me. Due to the increasing number of people who have learned that I write, I have received a number of journals as gifts. They are stashed everywhere just in case I need to jot something down. Unfortunately, they do not retain a linear narrative as they once did when I would only use one journal at a time until the pages ran out.

Due to an extreme circumstance in May 2019 wherein I became suddenly and painfully ill, my efforts to journal shifted focus from this project, to a more literal need for self-care, as my life and livelihood were in extreme danger.

3) Finally, **DISCERNMENT** has become a new focus for self-care. Considering the various parade of vocations that I have undertaken – the vocation of Pastoring, the vocation of higher education (NTSWest), the vocation of graduate study (NYTS), the vocation of Managing Administration at Pancreatic Cancer Action Network, the vocation of teaching at UCLA, and the vocation of driving Uber/Lyft Rideshare.. I realized that my bi-vocational status is actually quite layered.

   When I became ill, the vocation of health began to take on the same identifiers as any other of my jobs. There was a requirement of time, spent in doctors' appointments, medications. There was a cost/benefit balance – meaning that each

vocation costs something as well as pays something. Illness definitely costs. There were also the impacts of this vocation onto the others. I became sick 4 days after my birthday. Celebration turned to searing pain – meaning that my secondary occupation at the time – rideshare – would have to be greatly reduced.

My pastoral salary covers most of my housing cost, but all other living expenses at this time were out of pocket by freelance passenger rides and food delivery. UCLA's semester had ended, so there was more time available, but the wages would be gone until the fall. Ultimately as I endeavored to simply stay alive, I made sure to allocate the little funds available into paying my healthcare premiums (yes, the Affordable Health Care Act works…), and keeping a roof over my head, even if other creature comforts had to be postponed.

Essentially, I began to apply Discernment as an every-day process to guide me when I was perhaps too tired to pray, or too hungry to cook.

I began to utilize a discernment tool which evaluates risk on 4 levels.

When faced with a decision, I ask what is the **PASTORAL** impact?

Will this affect my work at the church? Will damage my or the church's reputation? Is there a cost associated? Does this decision help me or hurt me as a pastor?

Secondly, I weigh the **PROFESSIONAL** risks. Will I earn skills for this? Will I be recognized in my capacity away from the church in a positive or negative light?

Next is the **PRACTICAL** implication. Can I physically take this on? Will this require more than the 24 hours per day I'm already struggling to keep clear? What will it cost me personally to do this, and how soon will I receive a benefit?

Finally, I ask what is the **PERSONAL** result to this decision? First and foremost, DO I WANT TO DO THIS? This is a yes/no question which causes me to return to the beginning of the matrix and work through the steps accordingly.

Sometimes I desire to do things that are simply too inconvenient or demanding.

Sometimes I'm offered a decision that has great impact professionally, but either conflicts, or does no great advancement for the work of the church.

Other times practicality takes the lead. As much as I desire to do things – good and some not so good, ultimately, I have to decide what is most important.

For example, Self-Care for me can include rest, sabbath, recreation, worship – or earning money to lighten the financial burden. Lately I have employed the discernment matrix so that I can make a logical decision to go home and rest rather than taking extra rides for cash. Both are necessary., but only one is the right answer within that moment.

Conclusion

For the Bi-vocational pastor, discernment will become a great friend, much like it was for Melchizedek, Moses, Daniel, and many others who had to choose in the moment who they would serve. Part of serving a congregation faithfully means taking care of the vessel and body that was sent to the people by a loving God. we cannot shepherd while we are patients. We cannot fight while we are wounded, and we cannot glorify God if we allow our bodies to be defiled by overwork, fatigue, illness and frustration. We must therefore accept and expect difficulty in finding our exact balance and our correct rhythm to go between our calling and our career. Let us therefore not be weary in our well doing, but rather let us take one step at a

time, answering the call and doing the work as we were uniquely, fearfully, and wonderfully created to do.

CHAPTER FIVE

MINISTERIAL COMPETENCIES

My Site Team was comprised of four active church members (3 leaders, 1 layperson); and one non-member. This group of four women and one man have been retained due to their active involvement in the church, personal investment into me personally, or both. While the team represents a fair cross-section of the congregation which I serve, it is apparent that the work toward improved competency is new to the site team, and therefore will require a mutual effort to understand and execute the goals of this portion of the project.

Summary of Competency Areas

Theologian: As either the first, or one of very few theologically trained pastors in the history of the church, I have been encouraged to continue in this discipline.

Preacher/Interpreter of Sacred Texts: In the African American Baptist tradition, regardless of region, the art and discipline of preaching are under constant development. As a first-time pastor, my preaching style has been considered new and refreshing, while some pray for increasing depth and challenge in subject matter and approach.

Worship Leader: Again, in my tradition, worship is considered a key element of the church experience and identity. I have exemplified certain gifts unique among pastors in this area; however, I am personally challenged to shift the worship atmosphere of the church so that it is more inclusive and recognizable to potential new members.

Prophetic Agent: This is an interesting competency area. The prophetic connection to social justice is something that I arrived with; however, I have felt constrained in sharing such information directly with the congregation. Since starting however, the political climate of the church has altered from the ecstatic shock of the Obama era, into an extremely cautious and concerned response to the Trump administration. My work as prophetic agent is to actively provide relevant interpretation of what is happening – a task that is difficult, but understandably so.

Leader: The site team unanimously agrees this is an area of development. Interestingly, while my focus on developing leadership among the laity has been completely unprecedented, my unique style, and frankly, relative 'newness' on the job (even after 3 years) continues to be a source of novelty and growing trust.

Religious Educator: This is more an area of challenge rather than competency. With a background and focus on education – it is not the material that is lacking, but the proper tools to stimulate the desire for deeper learning. The congregation is more than capable but has not been motivated – this is an area of focus for sure.

Counselor: The work of counseling is largely done in a discrete manner in our tradition. Part of my personal goal is to reduce the stigma of requesting and receiving help. I am also committed to being more direct in approaching situations which require an intervention.

Pastor: A great irony in this competency is the nearly unanimous call by the site team for more exercise of self-care, and nearly nothing said about the actual pastoral duties. A key focus of this discipline will be the development of a plan of self-care.

Spiritual Leader: The discussion of spirituality is woven into nearly every aspect of church life. My approach has been to tie spiritual disciplines into relevant experiences from real life. The diversity of our congregation makes this an exciting and urgent process, as the standard practices are in flux.

Ecumenist: Interestingly, the site team marks this as an area of development or even attention. Perhaps this is because there has been little direct conversation about inter-faith matters. In fact, however, I have observed the congregation to be rather insular, and I have begun encouraging them to expand their exposure to traditions and experiences different from our own. Additionally, in time, the congregation will realize that many of our large gifts have been contributed by friends of the church who don't necessarily worship the same way we do.

Witness/Evangelist: The discipline of evangelism is a specific area that has suffered prior to my arrival at the church. We are actively working to expand our evangelistic activities and seek those opportunities. To be clear, a large portion of our evangelism comes to us directly due to our physical location and layout. People literally come to and through our doors in need, and we witness Christ to the masses with little pretense.

Administrator: 3/4 of the site team recommends attention to this area, although I contend the level of administration at the church prior to my arrival was minimal. I do however recognize that the combination of the church's intimate size, and my bi-vocational status add to the need for far deeper administrative efficiency, and this project is designed to correct that area of need.

Professional: In our tradition the idea of a 'professional' pastor evokes a variety of images. Considering my goal in taking on pastoral duties as a full-time occupation (regardless of the secular career), I have attempted to exemplify the practices of my role models who have done pastoral work without the need of external employment. The level of professionalism I have required as a result from the congregation and the leaders, has been a source of learning and growth on both sides. It continues to be an area of positive improvement.

Focus Competencies

Leader

My church had the unique experience of not having a pastor for roughly a decade prior to my arrival. As a result, the presence of a fully engaged leader caused some disturbance to the status quo. The majority of these disturbances were welcome; however, some were met with subtle resistance. A unanimous observation is that my leadership style is far more collaborative than anyone has previously experienced. Among the notes provided to-date include a need for attention to business matters with the same priority as spiritual. Additionally, I need to take more initiative in delivering constructive criticism, engaging potential conflict and allowing more compromise.

These observations are generally the result of my initial plan to assess the environment before making radical change. Now that the transition period has concluded, I will need to devise a plan to address these issues and others like them, so that my methods are more clearly communicated as well as my expectations. In evoking the strategies of legendary UCLA coach John Wooden, Pat Williams suggests the "art of

simplicity" is essential for effective leadership. Key to applying simplicity as a discipline is removing the unnecessary elements so that the necessary ones can rise.[82] This concept is deceptively simple, as there are plenty items which I have found to be unnecessary, yet they are quite deeply integrated into the life of the church. Leading the congregation away from the comfort zone is a tricky, but necessary challenge for any pastor, bi-vocational or not.

Specific Goals:

1) I will attend a minimum of 3 seminars designed to continue my individual pastoral education. These include Church Finance, Young/New Pastoral Seminar, and Advanced Bible study training.

   I attended the Chitwood Seminar on Church Finance, the Young Pastors Conference in Henderson, NV, and the Cutting it Straight Conference in Jacksonville, Florida.

2) Provide specific training for ministry leaders to establish standards and facilitate productivity.

   The Leadership Team ministry is now a fully operating ministry of the church for 4 + years.

3) Conduct regular 1:1 meetings with ministry leaders for updates and congregational feedback.

   1:1 meetings are difficult to arrange as members feel they are 'in trouble' if summoned to my office. One leader frankly said, "I do not

[82] Williams, Pat. *Coach Wooden's Greatest Secret.* Grand Rapids, Revell, A division of Baker Publishing Group, 2014, p.53.

want to talk to you about my ministry." While this stung, the reality was more of inconvenience than personal slight. Still, the 1:1 is a work in progress.

Administrator

One of the great ironies of this competency category is that my most recent non-pastoral career position involved a great deal of executive-level administration. While my attention to business matters, organization and time management were welcome upon my arrival at the church, not all of my top skills were directly translated into the pastoral context. Specifically, while my methods of communication and delegation were at first appreciated, it has become apparent that some things are simply not expected to come directly from the pastor. My hands-on, detail-oriented style has provided many necessary adjustments to the church's internal and external voice and image; but part of my task will be to effectively raise the standards, then offload a good deal of tasks back to the leaders as they become trained. John Whitmore's *Coaching for Performance* features a learning cycle model for guiding team members from unconscious incompetence to conscious competence.[83]

Specific Goals:

1) Create checklists/project plan (frequency and interval TBD) to track progress on ongoing projects and engage leaders more directly to stay on course.

[83] Whitmore, John. *Coaching for Performance: Growing human potential and purpose, The principles and practice of coaching and leadership.* London/Boston, Nicholas Brealey Publishing, 1992, pp.106-107.

I have begun a less formal approach, simply text messaging or calling leaders when I need them to provide information or instruction to the congregation.

2) Implement church-wide long-range planning, using web-based church planning software, include key leaders in cross-training for redundancy and emergency prevention.

Church planning is still done primarily by the pastor and deacon chair. We report to the Leadership ministry when there are payments, deliverables or other necessary items. We have asked repeatedly for administrative and engaged support. They respond that they trust us, until a larger decision or fee needs to be addressed.

Evaluation: Church management software will be fully launched and operational. Quarterly business updates will provide ongoing evaluation the software, and progress of ongoing project plans.

Yes, Breeze Church management Software has provided exemplary reporting for us and has helped us to begin taking donations via text and web.

Pastor

While the pastor competency received generally good remarks, the site team almost universally noted the need for increased soul-care and self-care. As such, this ties into a key area of research for the overall project. Self-care and soul-care have become increasingly difficult to maintain, and the lack of them has been difficult to conceal. Brief personal reflection has revealed that the bulk of pastoral work has been exciting and

fulfilling, as much as it has been demanding. Considering the shift of priority from the secular to the spiritual career, it has been refreshing to have the pastoral position as one wherein the typical stress of corporate life is largely gone. Decisions are rarely second guessed. The authority of my words and requests is not questioned, and it seems that my hard work is generally appreciated. The tricky part however is the lure of workaholism, the temptation to over-extend empathy, and the general habit of running myself to extremes of fatigue and exhaustion. Soul care has generally consisted of private devotion time, and the occasional visit to familiar places of worship where I am not required to serve. Self-care has been restricted in part due to the demands of the church, and also due to limited finances. My goals will include building more time for personal rest, retreat and travel, and also communicating my needs when they arise.

Specific Goals:

1) Develop comprehensive plan of self-care, including schedule, activities, and a support system to guarantee implementation.
2) Develop complementary sermon and teaching plans to facilitate time management, and support self-care goals.

   Evaluation: Self-care goals will be documented via regular journal entries. This goal will be considered successful if the plan is implemented at an 80% rate. I will self-evaluate by documenting scheduled sermon preparation and self-care plan implementation. Success will be achieved by a documented increase in planning and self-care activities over time (e.g.: over 90 days, chart and document activities and record time devoted to each).

I have most definitely become far more comfortable and accustomed to creating sermon and Bible Study plans. This helps us to preach and teach and learn in series, and generally resonates with the congregation.

CHAPTER SIX

EVALUATION PROCESS

The evaluation process is likely to be streamlined over the course of study. However, the primary methods are as follows:

I. Comprehensive Survey

To document the bi-vocational pastoral experience I will engage people who are actively in a dual career. The comprehensive survey will provide insight to the unique needs and management tactics utilized by the participants. The survey will be considered successful at 80% participation (full survey completed).

II. Leadership Assessment and Training

Leadership training courses will be provided, with success measured by a minimum 80% positive/productive feedback from participants. New administrative tools will be deployed. Success will be measured by full implementation and engagement by the leaders assigned to use them. This success will be documented by evaluation and recommendations for improvements and reported in quarterly business review sessions. Individual pastoral leadership evaluation will include documentation of information learned in training seminars, and goals set at the completion of each seminar. Site team will provide follow-up report of leadership assessment after the conclusion of the final training. Success will require 80% reporting ‘improvement’ in pastor’s leadership skills.

III. Sabbath and Self-Care

I will endeavor to practice better self-care and honor the commitment of Sabbath, as interpreted through my bi-vocational experience. Observing true Sabbath is impossible due to the demands and scheduling of worship services, and my

obligatory leadership responsibilities. However, in leading, preaching and teaching about the power and value of Sabbath, I will hold myself responsible to engage in specific documented activities which should increase in frequency, and produce tangible results. The chief strategy will be to utilize a chart and schedule of activities, set goals for personal reflection, impact on work (both careers) and writing a devotional journal to be completed at the end of the process.

These goals will continue ongoing, utilizing the tools developed in this process, and with an aim to refining the process for making a quicker change if one plan takes longer to work. In short, rather than patiently waiting for things to improve, I must utilize a more direct approach for my own well-being, if not for the congregation as a whole.

APPENDIX A
EDITORIAL NOTE

On Saturday, March 14, 2020, this doctoral dissertation was presented and defended live in-person at the New York Theological Seminary. The dissertation was approved by Dr. C. Vernon Mason, Director, Doctor of Ministry Program and Dr. Rafael Reyes, III, Assistant Professor in Theology and Religious Studies. Within that same weekend, the Corona Virus (COVID-19) epidemic was upgraded to pandemic status, resulting in nationwide quarantines and an immediate fundamental shift in the way churches operate. As the pandemic continues as of this printing, the bi-vocational pastor is now faced with new and unprecedented challenges which will undoubtedly lead to additional scholarship based on the experiences of this time. A brief summary of changes precipitated by the Covid season have included to-date:

- Online church services, meetings and gatherings
- Major shifts in giving/donations
- Changes to staffing needs, availability and pay
- Unexpected changes to scheduling:
    - Family, Personal Time, Child Care
    - Self-Care.
- Drastic limitations to pastoral care, e.g. grief and mourning, counseling, weddings.
- Increased engagement with technology.

These adjustments continue to evolve as the pandemic has led to civil unrest and undoubtedly more unexpected developments since this writing. The Bi-Vocational pastor should be able (if not accustomed) to employing and improving the tools developed in this study.

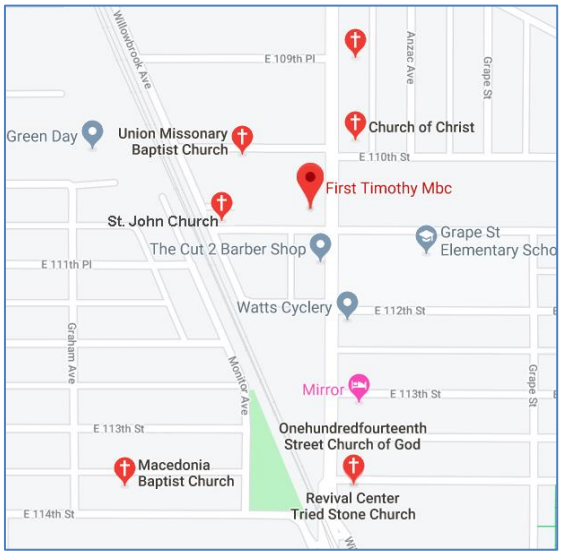
APPENDIX B
"The Setting"
Photos, Maps & Economic Profile [B.1 – B.6]

B.1 First Timothy MBC Church Exterior
Note: Close proximity of entrance to street

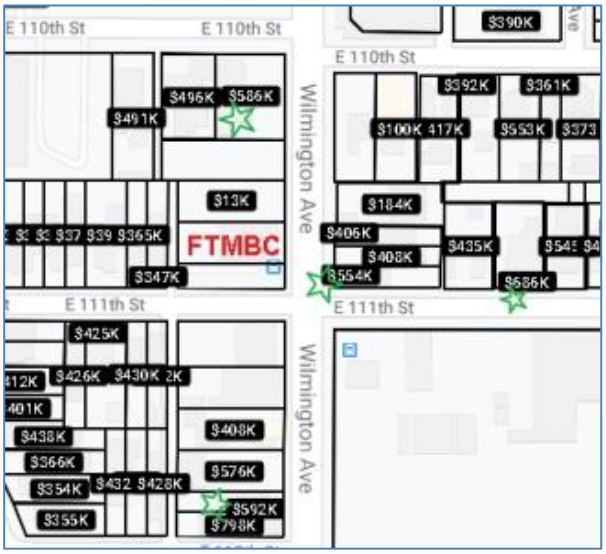
B.2 FTMBC Front Exterior: Wilmington Ave.

B.3 FTMBC Parking Lot View

B.4 FTMBC "Yard" View, potential



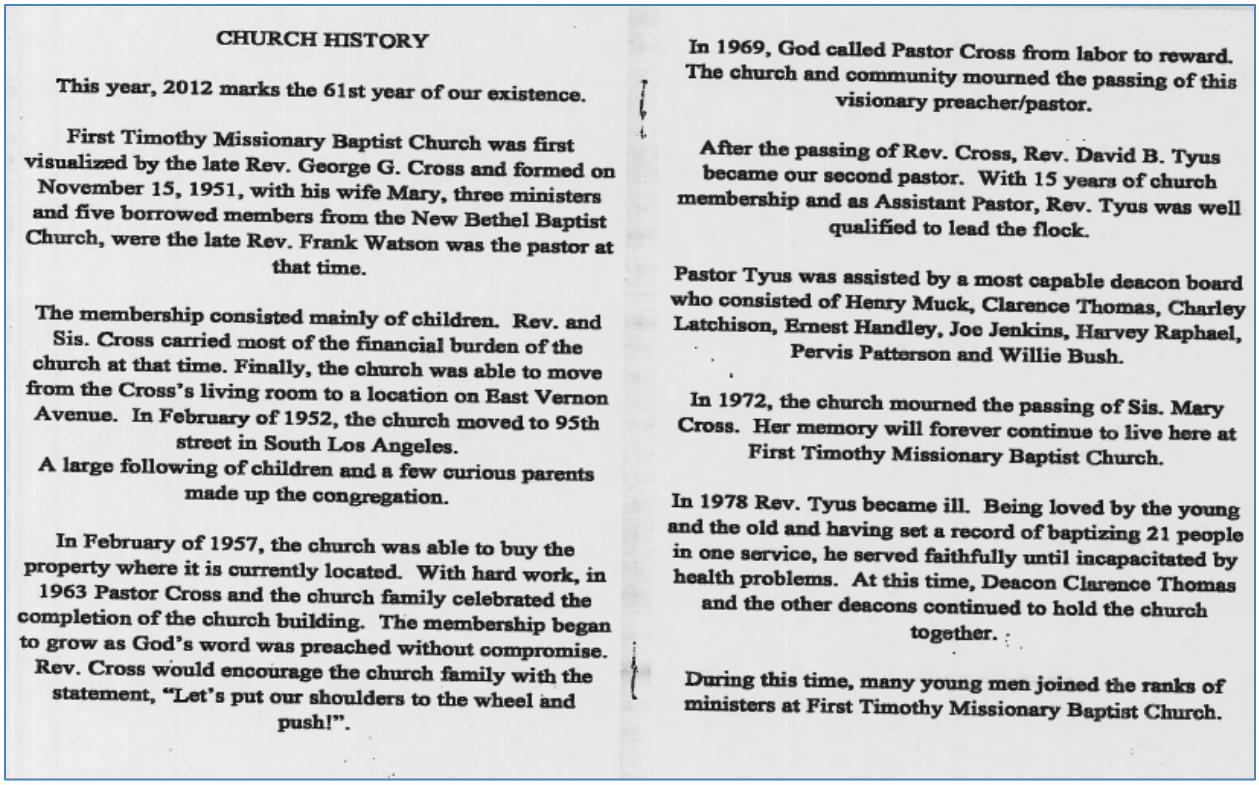
B.5 FTMBC Neighboring Church Proliferation



B.6 FTMBC Area Home Prices: Zillow.com, Jan 2020

Appendix B
"The Setting"
FTMBC Church History (c. 2015, 2016, 2019) [B.7 – B.9]

B.7 FTMBC Church History, c.2012, delivered in 2015, beginning of pastoral administration



CHURCH HISTORY

This year, 2012 marks the 61st year of our existence.

First Timothy Missionary Baptist Church was first visualized by the late Rev. George G. Cross and formed on November 15, 1951, with his wife Mary, three ministers and five borrowed members from the New Bethel Baptist Church, were the late Rev. Frank Watson was the pastor at that time.

The membership consisted mainly of children. Rev. and Sis. Cross carried most of the financial burden of the church at that time. Finally, the church was able to move from the Cross's living room to a location on East Vernon Avenue. In February of 1952, the church moved to 95th street in South Los Angeles.
A large following of children and a few curious parents made up the congregation.

In February of 1957, the church was able to buy the property where it is currently located. With hard work, in 1963 Pastor Cross and the church family celebrated the completion of the church building. The membership began to grow as God's word was preached without compromise. Rev. Cross would encourage the church family with the statement, "Let's put our shoulders to the wheel and push!".

In 1969, God called Pastor Cross from labor to reward. The church and community mourned the passing of this visionary preacher/pastor.

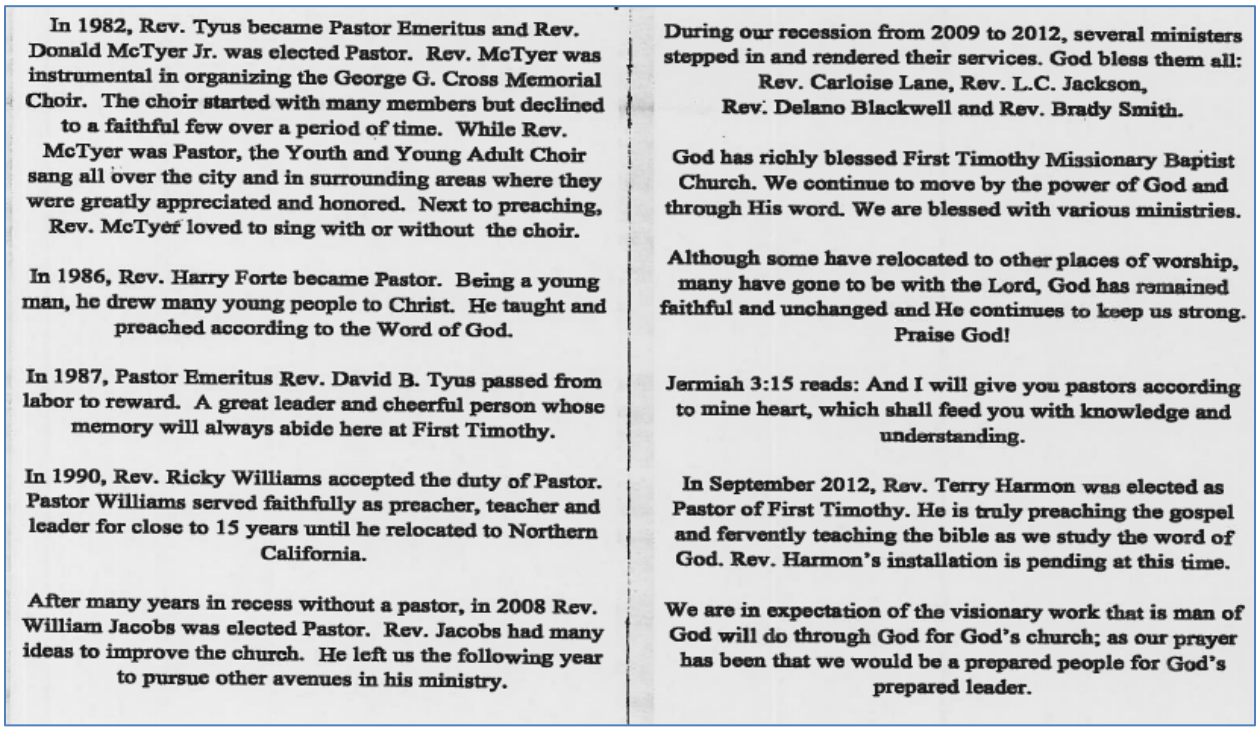
After the passing of Rev. Cross, Rev. David B. Tyus became our second pastor. With 15 years of church membership and as Assistant Pastor, Rev. Tyus was well qualified to lead the flock.

Pastor Tyus was assisted by a most capable deacon board who consisted of Henry Muck, Clarence Thomas, Charley Latchison, Ernest Handley, Joe Jenkins, Harvey Raphael, Pervis Patterson and Willie Bush.

In 1972, the church mourned the passing of Sis. Mary Cross. Her memory will forever continue to live here at First Timothy Missionary Baptist Church.

In 1978 Rev. Tyus became ill. Being loved by the young and the old and having set a record of baptizing 21 people in one service, he served faithfully until incapacitated by health problems. At this time, Deacon Clarence Thomas and the other deacons continued to hold the church together.

During this time, many young men joined the ranks of ministers at First Timothy Missionary Baptist Church.



In 1982, Rev. Tyus became Pastor Emeritus and Rev. Donald McTyer Jr. was elected Pastor. Rev. McTyer was instrumental in organizing the George G. Cross Memorial Choir. The choir started with many members but declined to a faithful few over a period of time. While Rev. McTyer was Pastor, the Youth and Young Adult Choir sang all over the city and in surrounding areas where they were greatly appreciated and honored. Next to preaching, Rev. McTyer loved to sing with or without the choir.

In 1986, Rev. Harry Forte became Pastor. Being a young man, he drew many young people to Christ. He taught and preached according to the Word of God.

In 1987, Pastor Emeritus Rev. David B. Tyus passed from labor to reward. A great leader and cheerful person whose memory will always abide here at First Timothy.

In 1990, Rev. Ricky Williams accepted the duty of Pastor. Pastor Williams served faithfully as preacher, teacher and leader for close to 15 years until he relocated to Northern California.

After many years in recess without a pastor, in 2008 Rev. William Jacobs was elected Pastor. Rev. Jacobs had many ideas to improve the church. He left us the following year to pursue other avenues in his ministry.

During our recession from 2009 to 2012, several ministers stepped in and rendered their services. God bless them all: Rev. Carloise Lane, Rev. L.C. Jackson, Rev. Delano Blackwell and Rev. Brady Smith.

God has richly blessed First Timothy Missionary Baptist Church. We continue to move by the power of God and through His word. We are blessed with various ministries.

Although some have relocated to other places of worship, many have gone to be with the Lord, God has remained faithful and unchanged and He continues to keep us strong. Praise God!

Jermiah 3:15 reads: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

In September 2012, Rev. Terry Harmon was elected as Pastor of First Timothy. He is truly preaching the gospel and fervently teaching the bible as we study the word of God. Rev. Harmon's installation is pending at this time.

We are in expectation of the visionary work that is man of God will do through God for God's church; as our prayer has been that we would be a prepared people for God's prepared leader.

Appendix B
"The Setting"

B.8 FTMBC Church History Revised to reflect new Pastoral Administration

FIRST TIMOTHY MISSIONARY BAPTIST CHURCH
CHURCH HISTORY
65th Anniversary Celebration
1951 – 2016
"Let the Church Be the Church that Jesus Built"
Matthew

To God Be the Glory! God has richly blessed First Timothy Missionary Baptist Church and for 65 years we have continued to move by the Power of God's Word. Although some have relocated to other places of worship and others have gone to enter their Heavenly reward, God has remained faithful and He continues to keep us strong. Our 65th Anniversary Theme is "Let the Church be the Church that Jesus Built, Matthew 16:13-19. This is our commitment to continue the legacy of worship and work that has benefitted our entire community. From our humble beginnings in 1951 to this very day: We are a church where everybody is somebody, and CHRIST is ALL!

Origins

First Timothy Missionary Baptist Church was first visualized by the late Rev. George C. Cross and formed on November 15, 1951, with his wife Mary, three ministers and five members 'borrowed' from the New Bethel Baptist Church, pastored by the late Rev. Frank Watson.

The early membership consisted mainly of children. Rev. and Sister Cross carried most of the financial burden of the church at that time. Finally, the church was able to move from the Cross' living room to a location on East Vernon Avenue. In February 1952, the church moved to 95th Street in South Los Angeles. A large following of children and a few curious parents made up the congregation.

In February 1957, the church was able to buy the property on Wilmington Ave, our current location. With hard work, in 1963 Pastor Cross and the church family celebrated the completion of the church building. The membership began to grow as God's word was preached without compromise. Rev. Cross would encourage the church family with the statement, **"Let's put our shoulders to the wheel and push!"** In 1969, God called Pastor Cross from labor to reward. The church and community mourned the passing of our visionary founder, gospel preacher and beloved pastor.

After the passing of Rev. Cross, Rev. David B. Tyus became our second pastor. With 15 years of church membership and as Assistant Pastor, Rev. Tyus was well qualified to lead the flock. Pastor Tyus was assisted by a most capable deacon board consisting of Henry Muck, Clarence Thomas, Charley Latchison, Ernest D. Handley, Joe Jenkins, Harvey Raphael, Pervis Patterson and Willie Bush.

In 1972, the church mourned the passing of the founding First Lady, Sister Mary Cross. Her memory will be forever cherished by the First Timothy Missionary Baptist Church family.

Our second pastor, Rev. Tyus was beloved by the young and the old alike, having set a one-time record of baptizing 21 people in a single service! In 1978, Rev. Tyus became ill. He served faithfully until he was incapacitated by health problems. At this time, Deacon Clarence Thomas and the deacons continued to hold the church together. Also during this time, many young men joined the ranks of ministers at First Timothy Missionary Baptist Church.

In 1982, Rev. Tyus was named Pastor Emeritus and Rev. Donald McTyer Jr. was elected Pastor. Rev. McTyer was instrumental in organizing the George C. Cross Memorial Choir. The choir started with many members but declined to a faithful few over time. However, under Rev. McTyer's pastoral leadership, the Youth and Young Adult Choir sang all over the city and in surrounding areas where they were greatly appreciated and honored. In addition to preaching, Pastor McTyer loved to sing with *or* without the choir!

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After a recess without a shepherd, in 2008 the church elected Rev. William Jacobs as Pastor. Although his tenure was brief, Pastor Jacobs brought many ideas to improve the church. Jeremiah 3:15 reads: "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding". Between the years 2009 through 2012, several ministers stepped in to render their services, including: Rev. Dale Russell, Rev. Carloise Lane, Rev. L.C. Jackson, Rev. Delano Blackwell, Rev. Edward Dotch, Rev. Willie Rollins, and Rev. Brady Smith. We thank God for their faithful service to our flock in the time of need. Senior Deacons who continued to maintain the church's affairs in high standards include Deacon Meddie Lee Thomas and Deacon Charley Latchison, who have since gone to be with the Lord.

In September 2012, Rev. Terry Harmon was elected as Pastor of First Timothy. His truly anointed preaching ministry and fervent Bible teaching helped the church to continue growing stronger in the Word of God. Following Rev. Harmon's tenure, God continued to generously supply His pulpit with preachers after his own heart, most notably Rev. Kevin Anderson who preached the word and fed the people as God gave direction for a consistent period of time.

As God began to move upon the heart of the First Timothy church family to seek a pastor, the congregation was blessed with a strength of unity, and found strong internal leadership within the deacon board, specifically Deacon Donald Livingston, Chairman, and Deacon John Thomas, Vice Chair. Spiritual guidance was also generously provided by Rev. Victor Green, pastor of our "mother church," New Bethel Baptist Church, and the Pastoral Search Committee was advised by the Rev. George L. Thomas, pastor of Holy Chapel Missionary Baptist Church.

Our Story Continues

In March 2015, by a vote of church-wide solidarity, Rev. Wayne C. Hopkins was unanimously elected Pastor of the First Timothy Missionary Baptist Church. After a brief period of transition he began service on June 7, 2015. Affectionately known as "Our Pastor," Rev. Hopkins is a focused, committed leader, places a priority on Preaching, has a love for God's People, exhibits a positive approach and attitude, and has an intimate relationship with God.

Affectionately known as "Our Pastor," he has established himself as a Praying, Bible teaching, singing pastor, and also has been instrumental in working with our Music Ministry. He encourages us to be "on the SPOT," conquering our challenges through Solidarity, Prayer, Opportunity and Truth. When the spirit is high, he will let us know "We are in the Right Place!"

In addition to the great legacy of preaching and worship, First Timothy Baptist Church continues to be a beacon light for the people of our community. Our ministries include Deacons, Senior & Junior Ushers, Women's Ministry, Men's Ministry; a dynamic Youth & Young Adult Ministry, Praise Dance Ministry, and very active Outreach and Evangelism ministries that serve meals to literally hundreds of people each week. We are also one of the premier churches in the Independent Baptist Association of Los Angeles, and our members represent a diverse cross section of generations and backgrounds.

While we are blessed with resources of property, land and history, First Timothy's greatest asset is its PEOPLE! At any given time, members of our church family will welcome people from all walks of life, and treat them with the same Christian love and hospitality as anyone else would receive. Our benevolence is a gift from God, and our commitment is to always remember: we are a church where everybody is somebody, and CHRIST is ALL!

Appendix B
"The Setting"

FIRST TIMOTHY MISSIONARY BAPTIST CHURCH
CHURCH HISTORY
68th Anniversary Celebration
1951 – 2019

"First Timothy Focused on Following in the Footsteps of Christ"
Inspired by I Peter 2:21-25

Origins

First Timothy Missionary Baptist Church was first visualized by our founding pastor, the late Rev. George C. Cross, and formed on November 15, 1951. Pastor Cross along with his wife Mary were joined by three ministers and five members "borrowed" from the New Bethel Baptist Church, pastored by the late Rev. Frank Watson.

The early membership consisted mainly of children. Rev. and Sister Cross carried most of the financial burden of the church at that time. Finally, the church was able to move from the Cross' living room to a location on East Vernon Avenue. In February 1952, the church moved to 95th Street in South Los Angeles. A large following of children and a few curious parents made up the congregation.

In February 1957, the church was able to buy the property on Wilmington Ave, our current location. With hard work, in 1963 Pastor Cross and the church family celebrated the completion of the church building, in which we still worship today. The membership began to grow as God's word was preached without compromise. Rev. Cross would encourage the church family with the statement, **"Let's put our shoulders to the wheel and push!"** In 1969, God called Pastor Cross from labor to reward. The church and community mourned the passing of our visionary founder, gospel preacher and beloved pastor.

After the passing of Rev. Cross, Rev. David B. Tyus became our second pastor. With 15 years of church membership and as Assistant Pastor, Rev. Tyus was well qualified to lead the flock. Pastor Tyus was assisted by a most capable deacon board consisting of Henry Muck, Clarence Thomas, Charley Latchison, Ernest D. Handley, Joe Jenkins, Harvey Raphael, Pervis Patterson and Willie Bush.

In 1972, the church mourned the passing of the founding First Lady, Sister Mary Cross. Her memory will be forever cherished by the First Timothy Missionary Baptist Church family.

Our second pastor, Rev. Tyus was beloved by the young and the old alike, having set a one-time record of baptizing 21 people in a single service! In 1978, Rev. Tyus became ill. He served faithfully until he was incapacitated by health problems. At this time, Deacon Clarence Thomas and the deacon board continued to hold the church together. Also during this time, many young men joined the ranks of ministers at First Timothy Missionary Baptist Church.

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In 1987, Pastor Emeritus Rev. David B. Tyus passed from Earth to Glory He was a great leader and cheerful person, whose memory will always abide here at First Timothy.

B.9 FTMBC History updated to reflect contributions of lay leaders, women and younger generation

B.10 Members serving 50+ years since original pastoral administration (partial group)

REV. GEORGE G. CROSS & WIFE MARY
FOUNDER OF THE FIRST TIMOTHY BAPTIST CHURCH NOV.15,1951
WAS MINISTER OF THIS CHURCH UNTIL HIS DEATH MAY 12, 1969

B.11 Rev. George G. Cross & Mrs. Mary Cross, founding pastor & wife.

In 1990, Rev. Ricky Williams accepted the duty of Pastor. Pastor Williams served faithfully as preacher, teacher and leader for close to 15 years until he relocated to Northern California. During his tenure the church grew in many areas of ministry, particularly concerning the youth. Between 1998-1999 the Doves in Motion praise dance ministry was born and continues to be an exciting part of our church to this day, under the faithful leadership of Sister Sophia Thomas.

After a recess without a shepherd, in 2008 the church elected Rev. William Jacobs as Pastor. Although his tenure was brief, Pastor Jacobs brought many ideas to improve the church. Jeremiah 3:15 reads: "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Between the years 2009 through 2012, several ministers stepped in to render their services, including: Rev. Dale Russell, Rev. Carloise Lane, Rev. L.C. Jackson, Rev. Delano Blackwell, Rev. Edward Dotch, Rev. Willie Rollins, and Rev. Brady Smith. We thank God for their faithful service to our flock in the time of need. Senior Deacons who continued to maintain the church's affairs in high standards include Deacon Meddie Lee Thomas and Deacon Charley Latchison, who have since gone to be with the Lord.

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Our Story Continues

In March 2015, by a vote of church-wide solidarity, Rev. Wayne C. Hopkins was unanimously elected Pastor of the First Timothy Missionary Baptist Church. After preaching his inaugural sermon "Glad to Be in the House" on Mother's Day, he began full time service as "Our Pastor" on June 7, 2015.

As First Timothy marks its 68th Anniversary, we remember those faithful members whose sacrifice of time, love, finances, and hard labor have kept this church family together over the years. Although we have lost some to illness, and others to time and distance, everyone who becomes a part of this family is welcome and will be remembered.

We are excited about the ongoing work of ministry in our community. First Timothy continues to feed the hungry through our Outreach & Kitchen ministries. We have expanded our reach to the new generation through the VISION Young Adult Ministry. Our music ministry and choirs continue to spread the word through song, and our Leadership Team ministry has become a vital hub of information, Christian education and guidance for all the members they serve.

While we are blessed with resources of property, land and history, First Timothy's greatest asset is its PEOPLE! At any given time, we welcome people from all walks of life, and treat them with the same Christian love and hospitality as anyone else would receive.

From our humble beginnings in 1951 to this very day:

We are a church where everybody is somebody, and CHRIST is ALL!

Appendix B
"The Setting"

Constitution/By-Laws (excerpts pertaining to the pastor & officers) [B.12]

B.12 Church By-Laws: Introduction and original listing of officers

I. NAME

This organization shall be known as FIRST TIMOTHY MISSIONARY BAPTIST CHURCH of Los Angeles, California, located at 11021 S. Wilmington Avenue, Los Angeles, California.

II. PURPOSE

The purpose of this Church shall be advancement of the Kingdom of Jesus Christ. It shall seek to attain this end through the public worship of God, the preaching of the Gospel, consistent Christian living by its members, Personal Evangelism, Missionary endeavor, and Christian Education.

III. DENOMINATION COOPERATION

The endeavor of this Church is to cooperate with local organized work of the Baptist denomination, and with the Conventions, but the Church reserves the right to decline all affiliations.

BY-LAWS

IV. MEMBERSHIP

Section 1. Candidacy

Any person may offer himself as a candidate for membership in this Church. All such candidates shall be presented to the Church at any regular worship service for membership in any of the following ways:

A. Upon confession of faith in Jesus Christ as Savior and Lord, after Baptism by immersion.

(1) One class is required prior to Baptism. After Baptism, the Pastor will extend the right hand of fellowship. This class of instruction will be given by Pastor, or by Pastor's appointees.

B. By letter from other Church of like Faith and Order.

(1) Three classes required before the Pastor extends the right hand of fellowship.

C. Upon statement of Christian Experience of previously baptized by immersion by a Baptist Minister.

(1) Three classes required before the Pastor extends the right hand of fellowship.

D. By restoration.

Section 2. Duties of Members

They shall have the Church Covenant, Constitution, and By-[illegible]

-2-

presented to them by the Pastor, or the Board of Deacons, and shall read and abide by it both in letter and in Spirit. Members of good standing will strive to keep their Covenant obligations.

Section 3. Termination of Membership

A. Death.

B. Letters of dismissal to another Baptist Church shall be granted any member in good standing desiring to unite with another Baptist Church.

C. Any member in good standing desiring to unite with a Church of another Denomination, upon recommendation from the Board of Deacons and a vote by the Church, be granted a Certificate of Christian Standing and Church Fellowship.

D. Any member having been granted a letter or Certificate of Christian Standing, shall cease to be a member upon issuing of letter or Certificate.

E. Exclusion by action of this Church.

(1) Should a member become an offence to the Church and to its good name by reason of immoral or unchristian conduct, or by persistent breach of his Covenant vows, or non-support of the Church, the Church may terminate his membership by a three-fourth vote, but only after due notice and hearing, and after faithful efforts have been made to bring such member to repentance and amendment.

F. Requests for Erasure of Name.

When a member requests that his/her name be erased from the Church Roll and no charges have been preferred against such member, the Board of Deacons, and Executive Board shall investigate and if they are satisfied said member cannot be reclaimed, they shall recommend to the Church that the name be erased from the membership roll. Church may act immediately.

V. CHURCH OFFICERS

Section 1. The officers of this Church shall be: A Pastor, a Board of Deacons, a Board of Trustees, a Board of Finance, including the General Treasurer, and a Financial Secretary, Church Clerk, a Board of Deaconnesses, and Executive Board, a General Treasurer, and a Finance Secretary, Moderator, who shall be the Pastor.

APPENDIX C
CONTEXTUAL BI-VOCATIONAL THEOLOGY: SELF-ANALYSIS, FIELD STUDY & EXPERIENTIAL DATA

C.1 SURVEY (Self-Evaluation - WCH)

Bi-Vocational Pastoral Ministry Survey

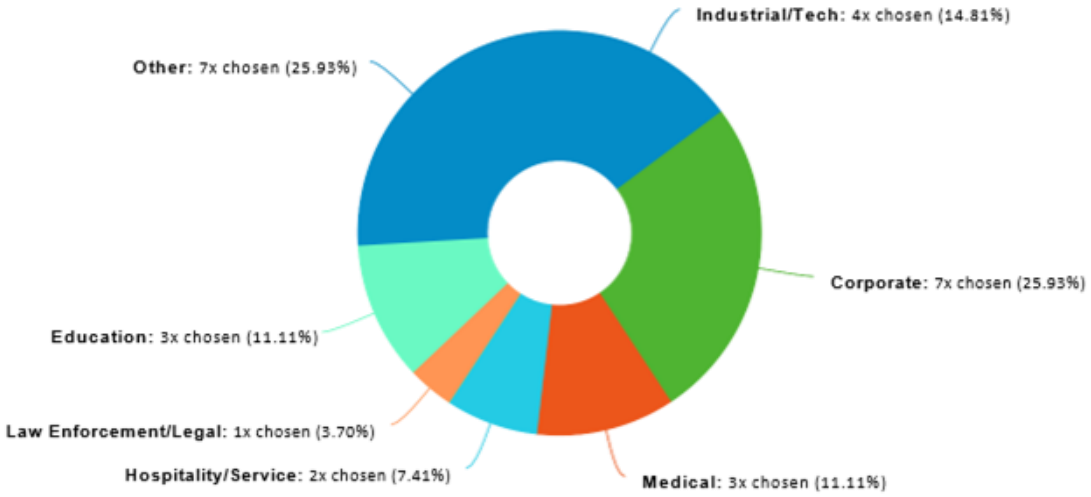
This survey is a key research component of a dissertation project in for a doctoral candidate. The degree program is a joint partnership between The New Theological Seminary of the West, and the historical New York Theological Seminary.
This project is entitled "Walk Worthy, Not Weary: Balancing the Calling and Career of the Bi-Vocational Pastor." The focus of this project is to compare experience, examine challenges, and develop tools to support those who work in both ministry and secular careers. Your responses should be honest and thorough as possible. Your participation is greatly appreciated. You may be asked for further clarity after this initial process.
THANK YOU for your support and participation!

Educational Partnership

New Theological Seminary of the West | NEW YORK THEOLOGICAL SEMINARY ...continuing The Biblical Seminary in New York

Questions were developed based on preliminary research and recommendations from faculty/advisor input. This is the integrated report comparing the self-evaluation (SE) with the compiled results and select highlights of the 24 other participants.

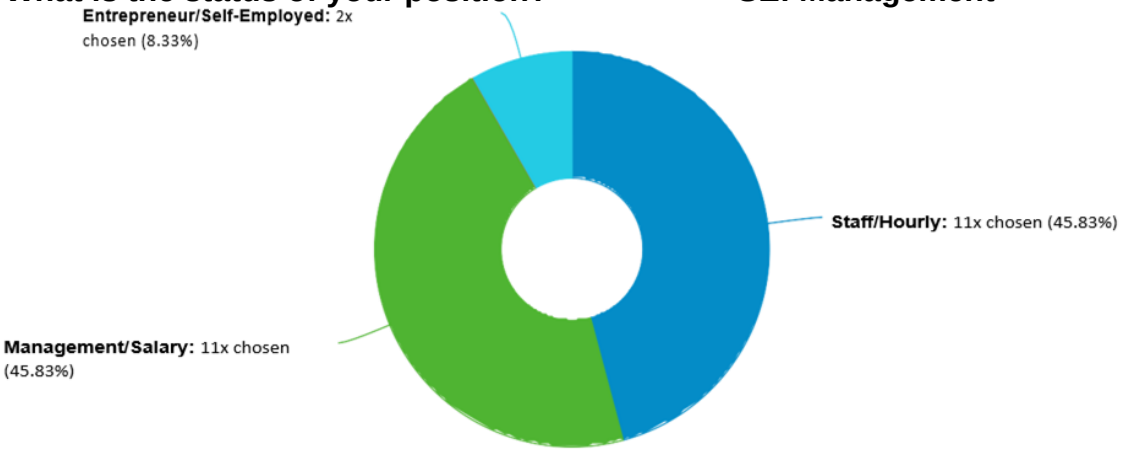
1. **What is the nature of your secular career?** **SE: Corporate**


Industrial/Tech: 4x chosen (14.81%)
Other: 7x chosen (25.93%)
Corporate: 7x chosen (25.93%)
Education: 3x chosen (11.11%)
Law Enforcement/Legal: 1x chosen (3.70%)
Hospitality/Service: 2x chosen (7.41%)
Medical: 3x chosen (11.11%)

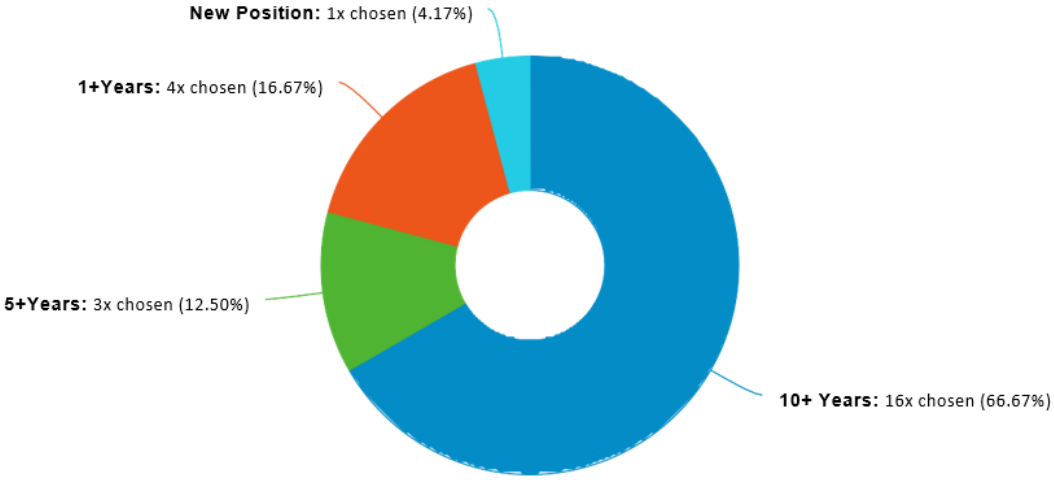
Highlights: Custodian, Professor, Mortician, Warranty Coder, School Principal

APPENDIX C
C.1 SURVEY & Self-Evaluation

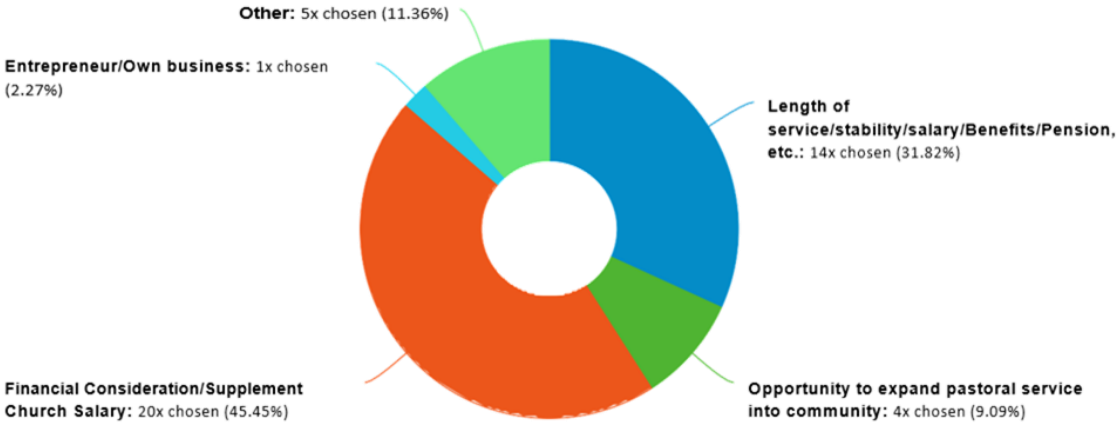
2. What is the status of your position? **SE: Management**



3. Length of time in current secular position: **SE: 7 months**



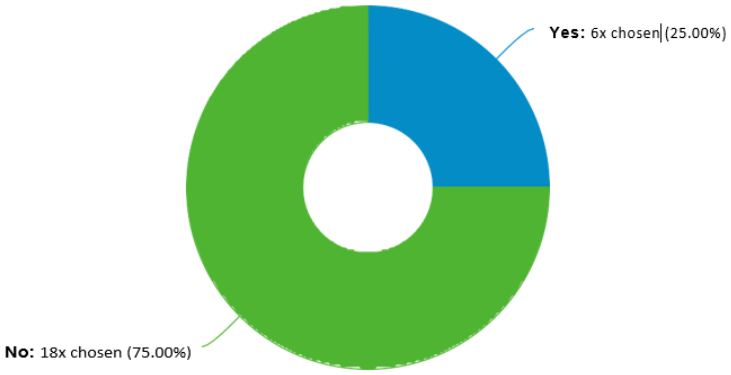
4. Why do you maintain a secular career position outside ministry? **SE: Finance**


Other: 5x chosen (11.36%)
Entrepreneur/Own business: 1x chosen (2.27%)
Length of service/stability/salary/Benefits/Pension, etc.: 14x chosen (31.82%)
Financial Consideration/Supplement Church Salary: 20x chosen (45.45%)
Opportunity to expand pastoral service into community: 4x chosen (9.09%)

APPENDIX C
C.1 SURVEY & Self-Evaluation

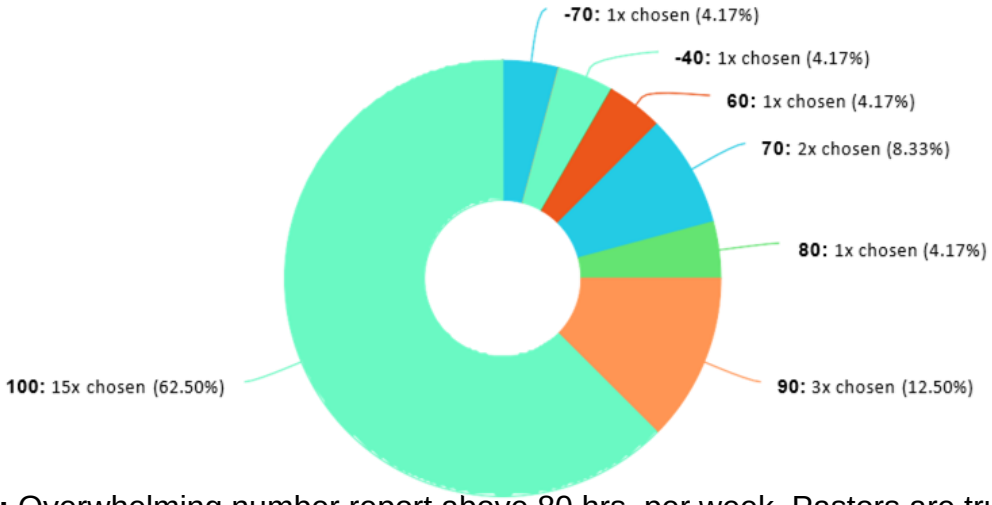
Why maintain a secular career - Highlights: Small church, no housing allowance, started pastoring after 25 years in steady career. It may be time before transitioning away from BVP.

5. **Does your secondary career have a direct correlation with your pastoral work? SE: No**



Highlights: Some report direct – chaplains, professors, others indirect: funeral director, counseling. In SE's case, Secondary is a non-profit, but not faith-based.

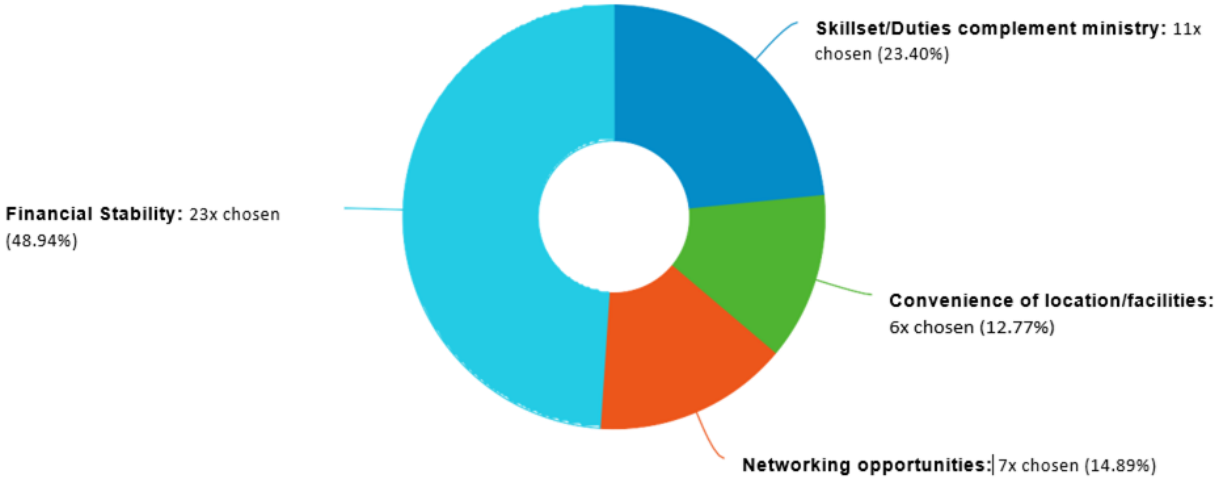
6. **Hours per week on secular job? SE: 40**



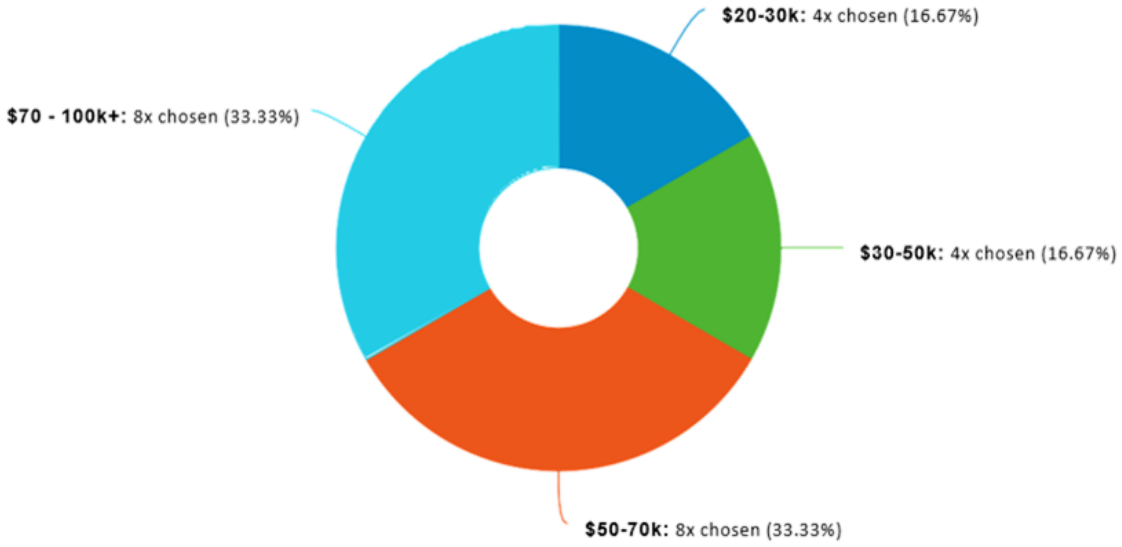
Highlights: Overwhelming number report above 80 hrs. per week. Pastors are truly workaholic!

APPENDIX C
C.1 SURVEY & Self-Evaluation

7. **Primary benefits of secondary job that support ministry? SE: Finance/Schedule**


Skillset/Duties complement ministry: 11x chosen (23.40%)
Financial Stability: 23x chosen (48.94%)
Convenience of location/facilities: 6x chosen (12.77%)
Networking opportunities: 7x chosen (14.89%)

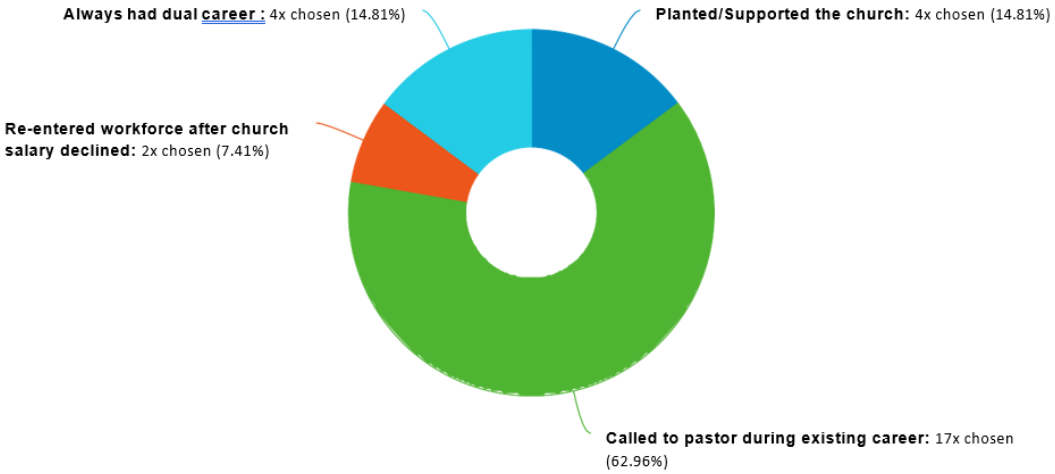
8. **What is the approximate salary range of your secular career: SE:70k (apx. $26k to date due to mid-year start.**



9. **Would you consider pastoring as your sole occupation, given the opportunity? SE: Yes.**

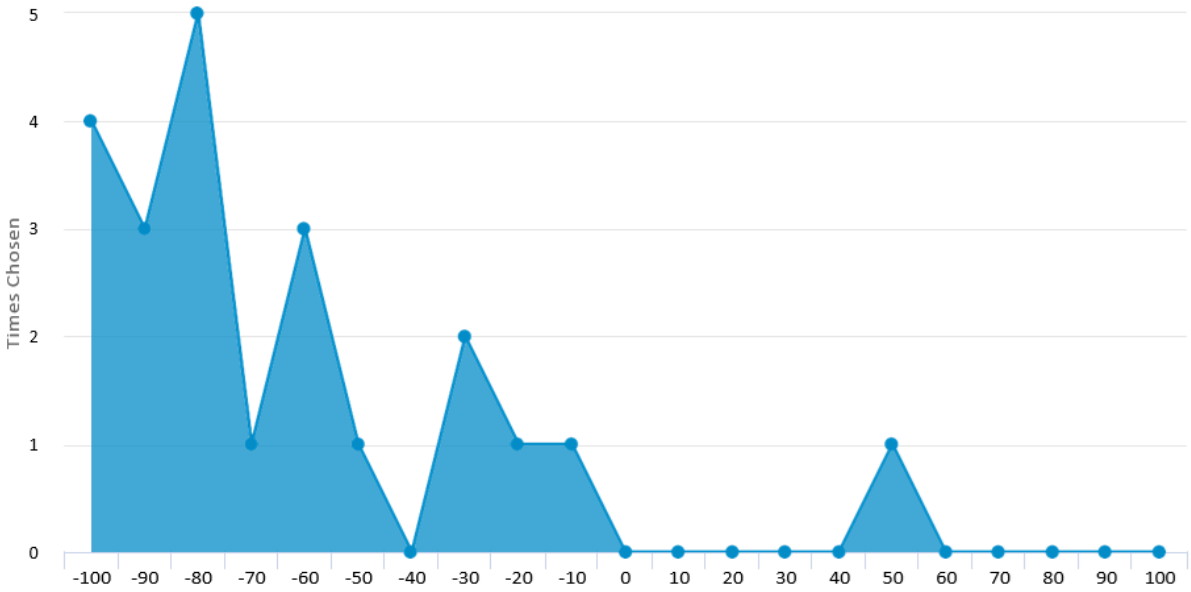
APPENDIX C
C.1 SURVEY & Self-Evaluation

10. How did you become a bi-vocational pastor? SE: Pre-existing career


Always had dual career : 4x chosen (14.81%)
Planted/Supported the church: 4x chosen (14.81%)
Re-entered workforce after church salary declined: 2x chosen (7.41%)
Called to pastor during existing career: 17x chosen (62.96%)

Highlights: "I feel called to lead a church that cannot afford to pay a full-time pastor." "I'm paying the bills with the job and feeding the soul with the pastorate…"

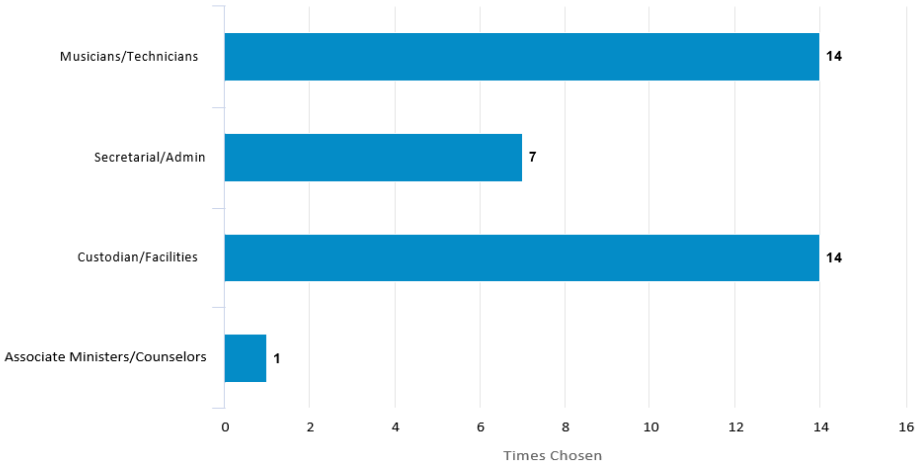
11. Approximate membership of current congregation: SE: 60



APPENDIX C
C.1 SURVEY & Self-Evaluation

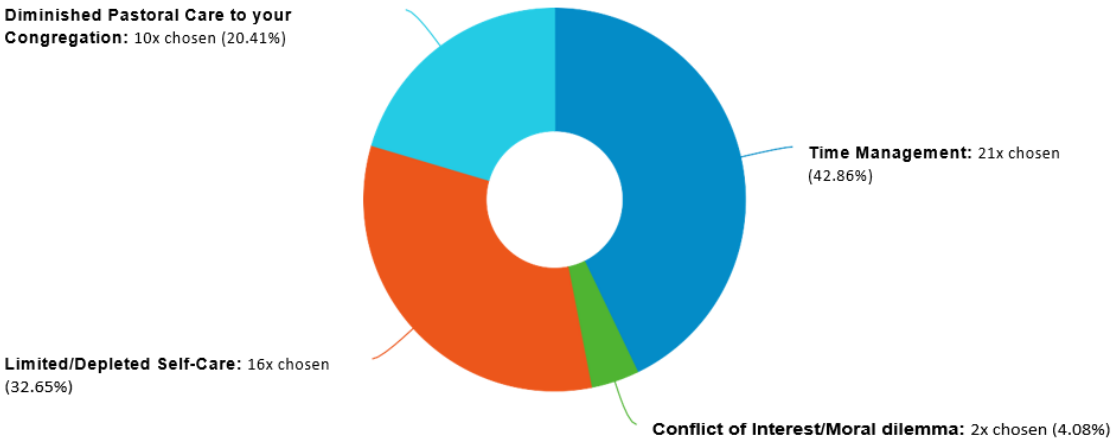
12. **Type of other paid staff employed by the church:**

Number of responses: 16



Highlights: smaller church size not surprisingly leads to smaller staff, and thus greater need for administrative and collaborative support.

13. What are the greatest challenges to your ministry, presented by your secular career? SE: Physical fatigue

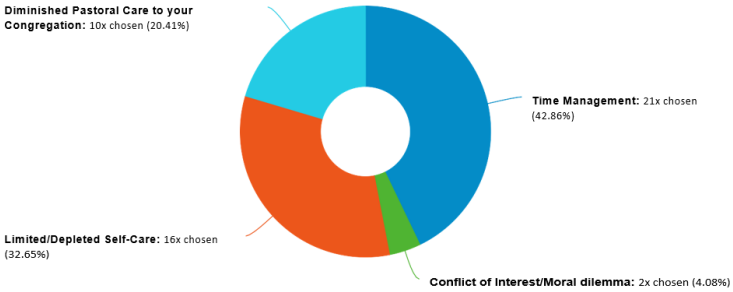

Diminished Pastoral Care to your Congregation: 10x chosen (20.41%)
Time Management: 21x chosen (42.86%)
Limited/Depleted Self-Care: 16x chosen (32.65%)
Conflict of Interest/Moral dilemma: 2x chosen (4.08%)

APPENDIX C
C.1 SURVEY & Self-Evaluation

Comprehensive Results of 25 respondents can be found here: https://surveyhero.com/results/157093/164cca052475f20fb9cc28e187e7408b

What are the greatest challenges presented to your pastoral ministry by your secular career?

Number of responses: 22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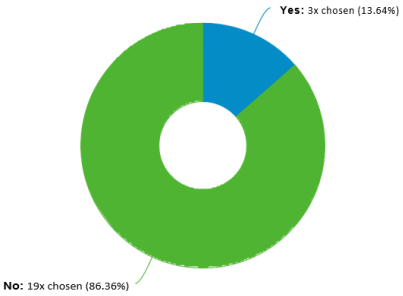
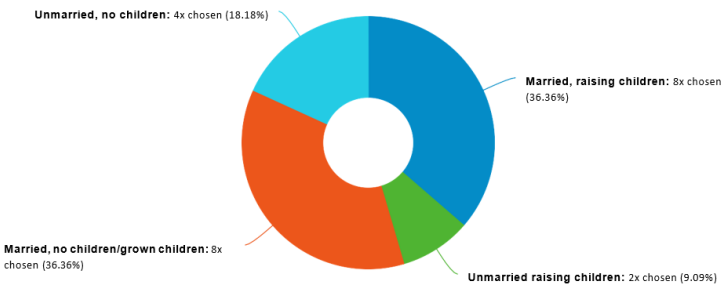
Have you considered seeking a different (larger, better-paying) church in order to end your secular career?

Number of responses: 22



What is your personal family status?

Number of responses: 22


Unmarried, no children: 4x chosen (18.18%)
Married, raising children: 8x chosen (36.36%)
Married, no children/grown children: 8x chosen (36.36%)
Unmarried raising children: 2x chosen (9.09%)

APPENDIX C
C.1 SURVEY & Self-Evaluation

Highlights of Self-Care Section

Describe your individual practices of self-care. What things are mandatory? Which things are often neglected? In a perfect week, which activities will you accomplish toward self-care?

Highlights include: Time with the Lord, exercise, sleep, "not as often as I would like," "devotions and date night.

Highlights of Theological Challenge:

"No servant can serve two masters; one will be loved and the other hated. You cannot serve God and Mammon, Luke 15:13." Do you consider bi-vocational pastoral ministry to be a challenge to your theology or faith? Explain:

Highlights: No, I do not. Bi-vocational pastors are not people who have faulty faith. We are another example/extension of God's multifaceted grace.

Daniel 1:5-7 documents Daniel, Hananiah, Mishael, and Azariah being pressed into the service of the idolatrous King Nebuchadnezzar. They were given new names, authority over pagan affairs, and threatened over how they should eat and worship. What compromises have you been asked or expected to make which could compromise the priority of your pastoral position?

Highlights: "None yet," My career is not flexible during the day to do church work without utilizing use of comp time or vacation time."

What has surprised you the most about bi-vocational pastoral ministry? Have you felt supported, isolated, stretched, understood? What have you learned about yourself in these dual roles?

Highlights: I've learned that my heart and passion have more endurance than my body. Furthermore, I need downtime to receive vision and inspiration. The Church has supported me in every step.

People want their pastor when they need him, job or not. They will become upset when they can't reach you even though they know they can't afford to provide for you financially.

APPENDIX C
C.1 SURVEY & Self-Evaluation
Sabbath Observance

How do you specifically engage in Sabbath Rest? Please provide details of time, activities or abstinences that constitute your Sabbath experience:

I have enough seniority to be off on the Sabbath. And I don't volunteer for overtime. I don't engaged in no sexual activity.

Rest, family time, thinking time.

I will try and spend time just relaxing to myself at least once a month.

Service is on Saturday, my day off is all day Sunday. I sleep in both days and do no work for pay either weekend day (my small stipend covers gas and expenses mostly during the week). Sometimes I do ministry work on Sunday (communion at a senior home or a special outing with church members) but mostly I stay home in my pjs and take care of home stuff (laundry, cleaning floors, groceries).

I help in a jail ministry that meets on Sunday afternoons, and periodically in nursing home/assisted living services on Sunday afternoons. Usually Sunday evenings are rest time.

I try to find time weekly where I do not have any responsibilities beyond myself.

I try to take a half day off when I can. I always take Sundays after church with my family and won't get involved in church stuff.

Just rest, send time with family and football of course.

One day a week, I don't work for the church or the college. I don't check email, answer the phone or read ministry materials. That's about the best I can do. Usually miss having this day about every third week because of demands from one or both jobs.

I try to limit activities that do not promote spiritual or physical rejuvenation or rest on Sundays. I'm being honest.

Rest, family time, we do game nights. If we don't attend secondary services.

After Church on Sunday, I shut down and rest until Monday (unless extreme circumstances require my attention). I actually eat well rather than sparsely to recover and prepare for the week ahead. I will watch television, but nothing that pulls my thoughts toward ungodly things. Mainly the day filled with rest (sleep) and reflection. Sadly, if I am not able to observe it in this way, my schedule will not allow me to "make-up" that day.

my sabbath is mainly on Saturday evenings which consist of time with my wife, and mainly enjoying an outing or dinner

Not to where it can be identified as such

Sleep. Bike laundry unscheduled time

Based on Romans 14:15, I do not view the Sabbath as binding upon believers. Especially when the Christian Sabbath for most believers is on Sunday which is a busy day of service and fellowship for many of us.

With dual demands of ministry and career, added to family and personal activities and aspirations, how do you arrange for private time to commune with God? How has your personal spiritual life been altered by bi-vocational ministry?

I have failed often. But I have learned to grab time when I can. Praying in the car reading one chapter in the word on my breaks. And then setting aside a chunk of time to just be quiet and listen for Gods voice.

scavenging for more time in the word anyway i CAN

I spend time at night when family goes to bed to meditate and read. In some ways I would say it has altered it in some way. When full time I spent hours reading but now I read more with a purpose

I think the largest distraction and discipline of bi-vocational learning to study and be still for personal devotional and not sermon/teaching preparation.

I have had to learn to carve out days and times in which I mainly pay attention to one thing. I work out in the mornings. I don't do my secular job on Monday's anymore (as long as I get the job done). I don't do much on Saturdays, even if it for the Church. I regularly look for inspiration from God in my experiences. I used to build in devotional time, but it was not at a time I could maintain. I am currently looking for another way to have a regular devotional period.

APPENDIX C
C.1 SURVEY & Self-Evaluation
Survey Summary

The survey reveals that across socio-economic lines, the bi-vocational pastoral role is at once demanding, fulfilling, time consuming, rewarding, draining, and overall worthwhile.

If a consensus can be drawn, it would be that the work of bi-vocational pastoring WILL without fail have an impact on multiple areas of a person's life. Both family and church will be impacted, and the personal life is far more likely to become busier before it becomes well-rested.

APPENDIX C
C.2a Bi-Vocational Pastor
Occupational Impact Report, W. Hopkins
"Workflow"

POSITION	Required Days/Week	Prep/On Call Hours	Travel Time from Home	Salary	Physical Impact yes/no	Current - Yes/No
FTMBC	5	30	0.5	20000	yes	Yes
PanCAN	5	40	0.25	70000	no	Yes
UMI	0.1	5	0	400	no	yes
UCLA	1	2	1	4000	yes	yes
UBER/LYFT	6	65	6	22000	yes	yes
NTSW	0.01	5	1.5	2500	no	yes
NYTS	5	5	n/a	n/a	yes	yes
				*Variances		
				-70000		
				29166		
				-22000		
TOTALS	22.11	152	9.25	56066	4/7	7/7
Impact Results	*Overlapping days, min 2 projects/day	*Out of 168 total hours per week, results in maximum potential average 21 hour day	*Rideshare driving may require extended trips, however average drivetime = 6 hours/day. Other times averaged per task.	- Net Salary is adjusted to reflect $29,166 5mo. actual vs. $70k annual PanCAN - Net salary also replaces $22,000 Uber/Lyft earnings with PanCAN. - Total potential Gross would be $118,900 if all positions are simultaneous	*Physical Impact has grown to include repetitive stress injury, gastro-intestinal trauma, extreme chronic fatique and weight gain.	*Peak "Wilderness" Church employment plus search. July 2017-May 2019

APPENDIX C
C.2b Bi-Vocational Pastor
Occupational Impact Report, W. Hopkins
"Impact Summary"

POSITION	Duties	Contribution to Ministry	Challenge to Ministry	Financial Significance	Physical Risk	Self Care Contribution & Risk	Impact Results
FTMBC First Timothy Missionary Baptist Church **PASTOR**	Weekly Teaching, Preaching, Studying, Counseling, Administration, Rehearsals, Planning, Spiritual Discernment	Primary Ministry Context	Demands of time for each task	Major significance for housing (Church salary covers 78% of rent only)	Fatigue, Emotional Investment	Demanding yet rewarding. (1 Corinthians 9:16 woe is unto me if I preach *not* the gospel)	**This job is PRIORITY. Its risks are acceptable, and promise to improve over time.**
PanCAN	Administrative Service Manager, Finance. Coordinate executive & department affairs	Salary provides tithes to ministry, balances personal budget	Divided time impacts availability for members in emergency	Temporary contract position became fulltime in August 2019. Major positive impact.	Corporate stress, divided priorities	Regular work hours are beneficial, but can sometimes be extended.	**This job is a NECESSITY to support the ministry. It is mission oriented thus, the impact is largely positive.**
UMI Urban Ministries, Inc. Contributing Writer	Submit Bible studies, sermon texts, articles on assignment.	Great opportunty to be professionally published & recognized.	Studying for sermons 'not' for the congregation can be ironic, but they add to the personal sermon bank.	Pay has reduced from $400 per assignement to $200, occasionally $100. EVERY bit helps.	None.	Requires time, but is rewarding and fulfilling.	This job is **BENEFICIAL**, but in very specific ways. The added profile may not yet fully justify the impact on time, or the minimal pay.
UCLA Piano Instructor	Teach adult beginner piano.	Keeps music skills polished in case they are needed .	Takes time away from supporting internal church music ministry.	$27.00/hour is not bad at all.	Long periods of standing, some physical lifting.	Music is therapeutic, teaching presence at a major university is a bonus for future opportunites & networking.	This job is **BENEFICIAL**. It improves skills and pay is good. Impact to church is medium.
UBER/LYFT Rideshare Partner	Independent contractor, driving passengers and delivering "Uber eats."	Provides income to supplement ministry.	Physical demands have greatly increased fatigue and affected preparedness for ministry.	From July 2016 - Aug 2019, rideshare became a primary income, nearly equal to church salary.	Sustained injuries to left arm, increased weight gain, aggravated ongoing digestive condition.	Decimates self care, however provides opportunity to minister (as needed) to passengers when appropriate.	This job has changed from **VITAL** to **BENEFICIAL**. It is a perfect alternative for quick income when needed.
NTSW New Theolgical Seminary of the West **Admissions Officer**	Process admissions, registrations, coordinate events/marketing, liaison between President, VP, Dean and students.	Extends pastoral care to current and potential students, increases exposure to ecumenical business practices.	More hours taken from study, prayer and rest.	Position absorbs some outstanding tuition costs.	An additional 1.5-2 hour drive, long distance, potential loss of productivity for travel.	Minimal risk, as the opportunity reduced financial stress for one line item.	This position has shifted from **BENEFICIAL** to **OPTIONAL**. Tuition exchange has been completed, work continues as a service to the seminary.
NYTS New York Theological Seminary **Doctoral Student**	Study, research and praxis for graduate degree program.	Excellent preparation for long-term career in pastoral ministry setting.	Studying FOR ministry can work AGAINST miinistry in terms of time-management and personal impact.	Major financial investment, debt and drain on already limited income resources.	Minimal	The satisfaction of learning, contributing to future discourse is important. No Pain, No Gain.	This job is a **NECESSITY** for higher education and long-term career advancement. Though unpaid, the work required is mandatory and relentless.

SUMMARY

At the peak of the "Career Wilderness," at least 2 of these positions would be in full-swing, requiring attention or work hours 7 days per week. The 7th occupation would be personal 'self care' and maintenance of self and household. These tasks are presented separately.

NYTS and Uber/Lyft will soon conculde and minimize, respectively.

NTSWest time commitment has reduced and can continue on a mostly volunteer basis, although a modest stipend has been discussed.

UMI produces the least impact and provides the least income, as assignments are on call and irregularly scheduled.

UCLA contributes to self-care and recreation, as well as the financial supplement it provides.

This leaves the Church and PanCAN. Both of these are non-profit, mission-minded entities. One budget is large, the other is small.

The positive impact provided by PanCAN includes benefits and insurance coverage, plus increased skillset for fund-raising and operating a 501(c)3 organization, with special emphasis on community engagement, marketing and inspirational messaging.

My position at First Timothy is hired on an 'indefinite basis.' Ideally I can reamin bi-vocational until the church reaches a budged of about $150k, currently $58k. As such, the foreseeable future is in favor of a bi-vocational church.

APPENDIX C

C.3 Documentation of Personal/Professional Development and Continued Education
(Chitwood Financial, Cutting It Straight, Dr. Pitts Internal, Dr. Vann Internal)

Summary of Personal/Professional Development.

At the beginning of this process I endeavored to engage in continuing education through seminars, classes, webinars and other opportunities that would expose me to the current best practices for transformational leadership.

Chitwood Church Finance Management Seminar, January 2019
I attended this seminar with our deacon chair, the assistant, and the person who has been handling our financial reports, taxes and church management software. In this seminar we were taught about the traps set by the government for churches, particularly small churches, particularly African American congregations.

Specifically, we were instructed on what constitutes income (Pastor's parking space, various styles of offerings, etc.), and how to avoid either requesting or receiving donations inappropriately. We have kept the materials on file, and are preparing to update certain hardcopy materials (envelopes, etc.) for the coming fiscal year.

Cutting It Straight Preacher's Conference
This event hosted by Pastor H. B. Charles is one I've long wanted to attend. More than a simple preacher's conference, this conference provides a comprehensive array of teachers, preachers, subjects and issues from which to choose for in-depth study. Over 3 days I attended no fewer than 6 classes, topics including: conflict resolution, career development (though not solely for Bi-vocational pastors, the subject was indeed discussed in context. Perhaps the greatest portion of this conference was the opportunity for literally thousands of pastors to come together and be served. To worship together without having the burden of preparing for or leading worship.

Internal Leadership Training
In 2018 and 2019 I was able host the first and second annual Leadership Ministry training session in-house at FTMBC. Our first guest was Dr. Ivan Pitts, who spoke about seed planting, future casting, and laboring to invest in things yet to come. This resonated with our membership, as the future is a subject which I brought into the discussion and was apparently a new concept for my members. Dr. Pitts encouraged us to begin looking for what we want to see.

In 2019, the Leadership Workshop featured Dr. Harold E. Vann, II, who broke down the concept of leadership all the way back to Adam and Eve in the garden. Dr. Vann summarized that "Leadership Is Discipleship," as we are leading no one anywhere if we are not capable or willing to lead them to Christ. This challenging and stimulating word helped to redefine the VISION project for the new year. [84]

[84] Appendix D.2f

APPENDIX D
ADMINISTRATIVE/COLLABORATIVE TOOLS: IMPLEMENTATION & APPLICATION

D.1a Transition Schedule & Calendar

FIRST TIMOTHY MISSIONARY BAPTIST CHURCH
PASTORAL TRANSITION 2015

MAY 2015

May 6 w	Deacon Ministry Meeting
May 10	Acceptance Sunday/Mothers' Day (Special items for moms?)
May 13 w	MEET THE PASTOR #1
May 17	Guest Speaker: Rev. Gregory Richardson
May 19-21	Association Meetings (Tue-Thurs)
May 24	Guest Speaker: TBD
May 31	Pastor in Residence/Doves' Annual Day (3:30pm)

JUNE

June 7	Initiation Sunday - Communion
June 10w	MEET THE PASTOR #2
June 14	Children's Annual Day (3:30 pm) *
June 21	Fathers' Day (special items for dads?)
June 28	

JULY

July 5	Independence Day (veterans/military) - Communion
July 12	
July 18sat	Annual Picnic*
July 19	
July 20 – 24t-t	Vacation Bible School*
July 26	

AUGUST

August 2	Communion
August 9	
August 15sat	Outreach
August 16	Men's Day (3:30) *
August 23	
August 30	**Installation Service**

SEPTEMBER

September 6	Communion
September 13	
September 20	Homecoming – 3:30pm
September 27	

OCTOBER

October 4	Communion
October 11	
October 18	
October 25	

NOVEMBER

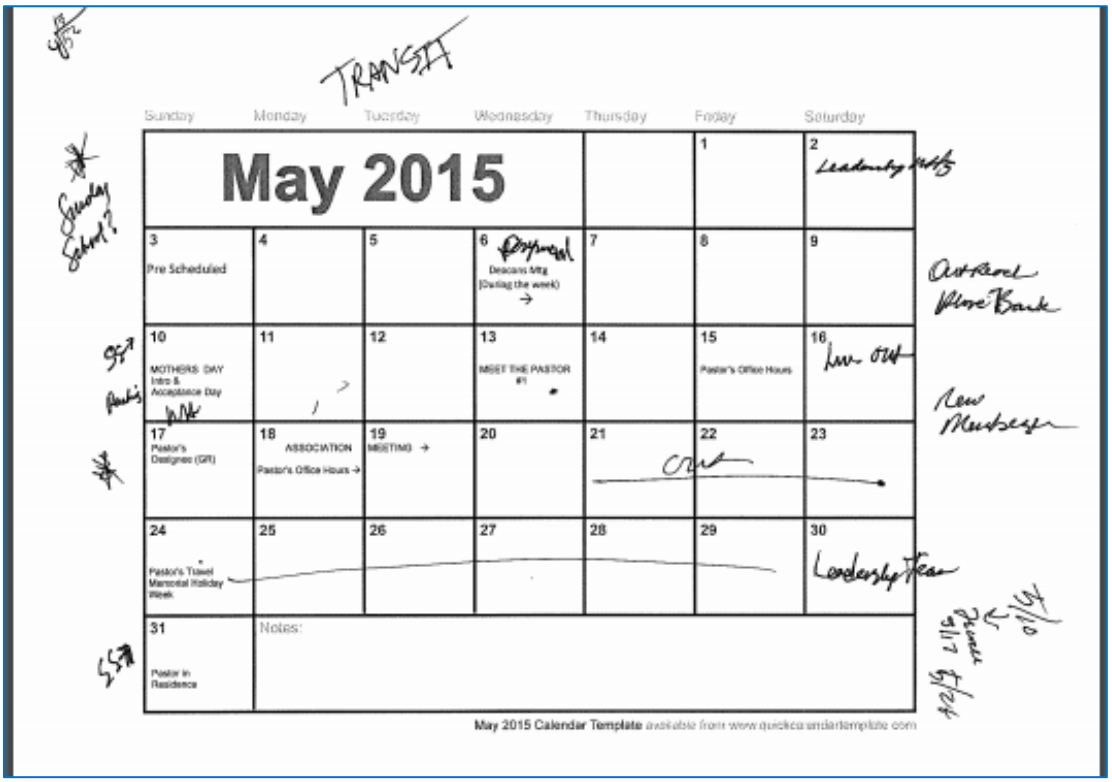
November 1	Communion/Ushers Day (3:30)
November 8	
November 15	
November 22	Church 64th Anniversary (3:30pm)** (tentative shift)
November 26t	Thanksgiving
November 29	Church 64th Anniversary (3:30pm)

DECEMBER

December 6	Communion/Church 64th Anniversary (3:30pm)** (tentative shift)
December 13	
December 20	Children's Christmas Program (1pm)
December 27	

NOTES

APPENDIX D
ADMINISTRATIVE/COLLABORATIVE TOOLS: IMPLEMENTATION & APPLICATION
D.1b Transition Calendar and Notes



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
May 2015					1	2
3 Pre Scheduled	4	5	6 Deacons Mtg [During the week] →	7	8	9
10 MOTHERS' DAY Intro & Acceptance Day	11	12	13 MEET THE PASTOR #1	14	15 Pastor's Office Hours	16
17 Pastor's Designee (DR)	18 ASSOCIATION Pastor's Office Hours →	19 MEETING →	20	21	22	23
24 Pastor's Travel Memorial Holiday Week	25	26	27	28	29	30
31 Pastor in Residence	Notes:					

May 2015 Calendar Template available from www.quickcalendartemplate.com

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
June 2015						
	1 Pastor's Office Hours Discuss Ministry Mtgs.	2	3 Meet the Pastor #2 FAMILY NIGHT	4	5	6
7 Pastor In Residence Communion Celebration	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	Notes:			

Blank June 2015 Calendar Printable calendars available from www.blankcalendarprintout.com

APPENDIX D

ADMINISTRATIVE/COLLABORATIVE TOOLS: IMPLEMENTATION & APPLICATION

D.1c Transition Supplies/Materials

Pastoral Transition – Supplies/Equipment (and status report)

Needs

• **Desk Set up**	Completed
• **Office Space**	Completed
• **File**	Incomplete
• **Bookcase**	Completed
• **Internet (office/guest)**	Completed
• **Business Cards**	Completed
• **Wet Suit**	Found/Replaced

Wish List

• **Robe**	Incomplete
• **Pulpit audio monitor**	Incomplete
• **Office video monitor/speaker**	Donated, not installed

APPENDIX D
ADMINISTRATIVE/COLLABORATIVE TOOLS: IMPLEMENTATION & APPLICATION
D.1d Transition Comprehensive Church Planning

First Timothy MBC
Pastor's Short Range Plans
Draft 1: May2015; updated July 27, 2016

Newsletter, incl: Pastor's Epistle

- Newsletter TBD as of Mid year 2016
- Epistle: Weekly since 2015.
- Question: Is newsletter necessary beyond weekly bulletin?

Fellowship/Family Night

- No action to date as of July 2016.
- Potential: Monthly/Quarterly Small Groups
    - Men (in progress)
        - Quarterly meeting
        - Monthly
    - Youth (split into ushers, choir, events, as of Mid-Year 2016)
        - Goal: regular activity night: Bible Study, Rehearsal, Videos, etc. (INVESTIGATE)
    - Young Adults (VITAL)
        - Need activity beyond just music
        - Include/involve young men
        - "Life Support" for parents, careers, issues, discussion, Bible awareness, etc.
        - Potential: Meet /Ask / Discuss/ WORD sessions

Teaching Plans:

Basic Membership/New Membership Class

- VITAL – Must complete or research a course to purchase.

Giving/Tithing

- Pray/Wait as of MidYear 2016

Evangelism/Missions

- Partially covered in lessons
- Must identify targets
    - Areas
    - Demographic groups
    - Potential Members
    - Advertisement: Church News, Community papers, LA –Long Beach
    - Strategic partners: Churches, missions, individual resources
    - Outreach to ____ (i.e. young people, families, needs, etc.)

Technology:

- Internet: Installed Spring 2016
- Website: Domains held by AEP, TBD
- Audio/Visual
    - New Microphones Spring 2016
    - Projection Screen/LED Screens (TBD)

APPENDIX D
ADMINISTRATIVE/COLLABORATIVE TOOLS: IMPLEMENTATION & APPLICATION
D.1e Transitional/Inaugural Sermon (excerpt)

Glad To Be In The House - Inaugural Sermon FTMBC 2015.05.10.pdf

Glad To Be In the House
Sunday May 10, 2015
First Timothy MBC
(Inaugural Sunday – Mothers Day – W. Hopkins, Pastor)

Psalm 122: A Song of degrees of David. **I was glad** when they said unto me, Let us go into the house of the LORD. [2]Our feet shall stand within thy gates, O Jerusalem. [3]Jerusalem is builded as a **city that is compact together**: [4]Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD. [5] For there are set thrones of judgment, the thrones of the house of David. [6]**Pray for the peace** of Jerusalem: they shall **prosper** that love thee. [7]**Peace** be within thy walls, *and* **prosperity** within thy palaces. [8]For my brethren and companions' sakes, I will now say, Peace *be* within thee. [9]Because of the house of the LORD our God **I will seek thy good.**

****MOTHERS DAY****

Thanks: Committee, Guests, Choir, Ushers, Deacons, Members, **First Timothy Family! (5/13/15)**

I'm glad to be in the House of the Lord!

Why?

I. JOY

Psalm 122: 1A Song of degrees of David. **I was GLAD** when they said unto me, Let us go into the house of the LORD. [2]Our feet shall stand within thy gates, O Jerusalem.

- V.1 A song of Degrees of David – ascent, uprising, advancement – David is anticipating the worship. He's Anxious and all wired up for Worship!
- David said **I was glad** when they said unto me, Let us go into the house of the LORD! **Glad =** "**Samach**" rejoicing, joyful, cheerful, even liberal …
- Ready to give, not just cheerfully giving in offering, but freely offering **PRAISE.**
- **Psalm 100:2** Serve the Lord w/ gladness, come before his presence w/ singing…
- Coming to the House of the Lord means entering God's Presence!
- **Psalm16:11** [God] wilt show me the path of life: **in [God's] presence *is* fullness of joy;** at thy right hand *there are* **pleasures** for evermore.
- **Nehemiah 8:10** It's a HOLY DAY! Don't weep & mourn Joy of the Lord is our Strength!
- **Ps 122:1** This is a song of degrees. We're marching up to Zion the city of God
- Jerusalem represented the **temple** and the temple represented **God's house.**

APPENDIX D.2

ADMINISTRATIVE/COLLABORATIVE TOOLS: IMPLEMENTATION & APPLICATION
D.2a Inaugural Leadership Team Ministry Agenda

First Timothy Missionary Baptist Church
Dea. Donald Livingston, Chairman of Deacon Ministry
Rev. W. Hopkins, Pastor-Elect

LEADERSHIP TEAM MEETING AGENDA
Pastor Hopkins, Presiding
Saturday, June 13, 2015 10:00am

Call To Order/ Devotion — Deacon/Designate

Introductions
- Name/position
- Ministry Group
- What we do now (current Ministry responsibilities)

Pastor's Briefing
- **State of the Church – Spiritually** (Ps. 127:1-3)
  - Ministry Projects: Ongoing or In Progress
  - Inactive Ministries/ Ministries in Need
  - Pastoral Concerns (Spiritual direction/Action Items)

- **State of the Church – Physically** (2 Samuel 7:1-13)
  - Facility needs/projects
  - Short term & Long Term plans/projects

- **State of the Church – Financially** (Deut. 15:2-4, Malachi 3:10, John 15:16)
  - Who needs First Timothy?
  - What does First Timothy need in order to serve?
  - Visitation (sick/shut in; missions)

- **Church In Action (Acts 2:42)**
  - Calendar Review
    - Weekly
    - Upcoming events
    - Installation Committee

Open Forum Discussion
- Next Steps: Where do WE go from here?
  -
  - On the SPOT: **S**olidarity-**P**rayer-**O**pportunity-**T**ruth

Prayer
Adjourn

FOR QUESTIONS, PRAYER REQUESTS & INFORMAITON, CONTACT
revwch@gmail.com

APPENDIX D.2

ADMINISTRATIVE/COLLABORATIVE TOOLS: IMPLEMENTATION & APPLICATION
D.2c First Year End Leadership Team Ministry Agenda

FIRST TIMOTHY MISSIONARY BAPTIST CHURCH
11021 Wilmington Ave. Los Angeles – Rev. Wayne C. Hopkins, Pastor

Leadership Team: 2016 AGENDA

Call to Order/Devotion: **Deacons/Designate**

Roll Call: **Ministries present**

2015 Review: **New Beginning**
Testimonies/Lessons
S.P.O.T Check

2016 Year Ahead: **Evangelism – Energy –Evolution**
Matt 28:18-20 Eph 2:1-6 Ephesians 3:20-21

Ministries' Focus: **Needs, Goals, Prayer Concerns – Nehemiah 4:6**
Choirs: i.e: robes, preparation
Ushers: uniforms, youth support
Deacons: training/ordination
Evangelism & Outreach: First Responders,
Community opportunities
Materials
Youth: Activities, Scholarship, Participation/Visibility
Hospitality: Materials, presentation

People's Focus: **Timeliness** (Who's Up?)
Worship Team (Sundays, specials, Spread the Word)
Support Team (Intercessory Prayer, Materials)
Good News (Newsletter/Website/FB/WiFi)
Major Projects: landscape, windows
65th Anniversary!!

Pastor's Focus: **Christian Education:** Bible Study, Basic Membership
Sunday School Recruiting
Organization: Membership/Stewardship
Finance: Budget development
Spiritual Strength: For Members, Guests & Godsends
John 21:15-17

Preach/Teach/Pray

Open Forum: **Questions, Expressions, Prayer Requests**

Prayer & Adjourn: **ALL**

THANK YOU for an amazing 2015!

At First Timothy, everybody is somebody and CHRIST is ALL!

APPENDIX D.2

ADMINISTRATIVE/COLLABORATIVE TOOLS: IMPLEMENTATION & APPLICATION
D.2d Evolution of Leadership Team - Collaborative Tool

2017
AGENDA
Saturday January 14, 2017, 10:00AM

Call to Order/Devotion: Deacon

Roll Call: All Ministries Present

2017 Priorities

2016 Review (Holidays/New Year)
- 1:1 Meetings (in progress)
- First Things First: PRAYER (Status/Schedule)
- The Ministry of Leadership (Presence/Participation/Promotion)
  - Sunday School/Bible Study
- Worship (Order of Service/Atmosphere – Ps. 61:1-3)
- Stewardship: Worship In Giving (Logic & Logistics)
  - Needs vs. Goals
  - Tithes & Offerings
  - Donations & Fundraising

2017: In Focus

Question: WHAT DOES THE THEME MEAN?
Church: "Let the Church Be the Church that Jesus Built" Matthew 16:13-19
Choir: "Be of Good Courage"
Women: "Share – Shed – Shout"
Ushers: "Committed to God's Purpose" Joshua 1:9
Doves: "Experience God's Spirit through dance & music" Ps 150
Preaching: "Prepare the Way of the Lord" - Isaiah 40:3-5
Bible Study (Current): Welcome to the Word Isa 40:8

2017 THEMES: Submit by February Leadership Meeting
- **Assign Annual Day Sponsors:**
  - Homecoming
  - Pastor's Anniversary
  - Church Anniversary
- **Calendar Corrections** (review for omissions, changes, etc.

2017: Q1 Calendar Highlights:

January	New Bethel (THANK YOU)
February	Black History (monthly focus for youth)
	Young Adult Outreach
March	3/26 Pleasant View
April	4/14 Good Friday
	4/16 Easter

Open Forum & Prayer Concerns
Adjourn

APPENDIX D.2

ADMINISTRATIVE/COLLABORATIVE TOOLS: IMPLEMENTATION & APPLICATION
D.2e Inaugural Leadership Training Workshop

Leadership Team WORKSHOP - 2018.11.10 v2 - MASTER.pdf

FIRST TIMOTHY MISSIONARY BAPTIST CHURCH

Leadership Team Ministry

TRAINING & PLANNING WORKSHOP

Saturday, November 10, 2018 9:30am – 12:30pm

*Continental Breakfast Served

AGENDA

9:30 – 9:40 Opening/Call to Worship (1 Peter 5:1-7)
Introductions – Pastor Hopkins

9:40- 10:00 Guest Presenter : Elmer Samayoa, Energy Conservation Counselor The Pace Program

10:00 – 11:00 **Workshop Presenter** : Rev. Dr. Ivan Pitts, Pastor
Second Baptist Church Santa Ana, CA
DMin Program Director,

New Theological Seminary of the West
"It All Starts With Us: Principles of Leadership"

- **Break** -

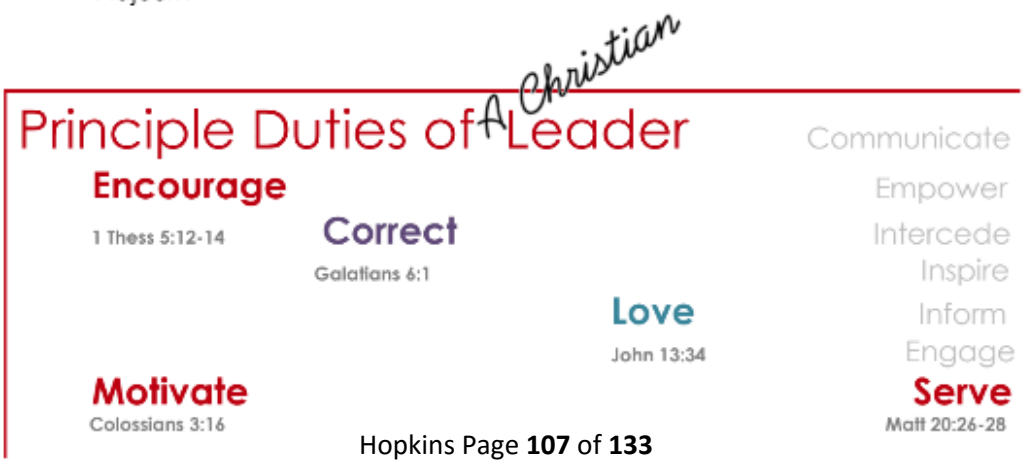
Planning Session

11:15 – 11:30 Pastor's Priorities

- 2019 Overview & Vision Casting : (1-T-70, Reno, Online giving, Growth). "Praising God Through It All" Ps. 150:1-6
- Preview All Hands Business Meeting 12/19
- Leadership Commitment "My Ministry, My Prayer, By Faith" (Have not/Ask Not – let's ask!)

11:30 – 12:30 2019 Calendar Planning

Open Forum
Prayer Requests
Adjourn



APPENDIX D.2

ADMINISTRATIVE/COLLABORATIVE TOOLS: IMPLEMENTATION & APPLICATION
D.2.f 2nd Annual Leadership Training Worship and Info Graphic

First Timothy Missionary Baptist Church
Leadership Team Ministry
Training & Planning Workshop
Theme: "Leaders: LEAD!"
Jeremiah 1:5, Isaiah 6:8
Saturday, December 14, 2019
9:00am – 1:00pm
Rev. Wayne C. Hopkins, Pastor/Facilitator

9:00am – 9:15 am	Gathering/Continental Breakfast Devotion/Morning Worship Introductions & Overview - Pastor Hopkins
9:15am – 9:30am	Meditation: The Power of Prayer Sis. Vivian Hitchye
9:30am – 10:00am	Icebreaker/ Visioning Exercise: Sis. Sophia Thomas
10:00 – 10:30am	**Special Guest: Dr. Harold E. Vann, II** Pastor, New Name Missionary Baptist Church
10:30 – 10:45am	Break out Session
10:45 – 11:00am	Q &A and Next Steps
11:05 am – 11:20	Reality Check: Financial Forecast Deacon Donald R. Livingston Dr. Sherry Davis
11:25am – 12: 15 pm	VISION: 2020 Priorities, Calendar and Vision Planning for 2020-2021
12:15pm – 12:30pm	Closing Worship, Intercessory Prayer **Adjourn**

Our Guest: The Rev. Dr. Harold E. Vann, II is a native of Los Angeles, and an experienced theologian, church planter, and committed servant-leader to the body of Christ. He received his doctoral degree from the Claremont School of Theology, and is pastor of the New Name Baptist Church. WELCOME Dr. Vann!

Leadership: The pillars of our leadership ministry are:

COMMUNICATE	COOPERATE	COMMIT
Hebrews 13:16	Proverbs 11:14	Psalm 37:5

... and CHRIST is always at the center! Hebrews 13:7-8

Appendix D.3

Leadership Team - INVESTIGATION Mission Project 2017.docx

First Timothy Missionary Baptist Church **LEADERSHIP TEAM MINISTRY** Rev. Wayne C. Hopkins, Pastor

MISSION PROJECT: INVESTIGATE | EVALUATE | ACTIVATE

Scripture Basis:

- Numbers 13:17-20, 25-28 Moses sends men to spy (search) the land which God has promised. Their task is to verify what is good, assess the condition of the people, and return with a samples of the fruit of the land.
- Joshua 2:1, 12-14 Joshua (Moses' assistant and eventual successor) sent spies to evaluate the land, and specifically Jericho. During their mission they attracted the attention of the king, but were helped by an unlikely source, the woman Rahab. Ultimately the exercise resulted in strengthening relationships, cooperation, and drawing people to God.
- Matthew 28:18-20 Jesus gave the "Great Commission" to his disciples on the day of his Resurrection. He gives authority and instruction to join forces with other believers to promote the spread of the Gospel, the Good News of salvation in the name of Jesus Christ our Lord.

Our Mission:

- To experience Worship and fellowship with our brothers and sisters in other churches
- To evaluate the worship experience for effectiveness, compare methods and receive inspiration.
- To share this experience and apply it toward the growth, development and expansion of our ministry. Activate areas where we are strong, where we can improve and where we can lead.

Evaluation Form

Church Name _____ **Pastor** _____ **Denomination**_____
Location _____ **Date of Visit** _____

1. **First Impressions (for example: Parking, Entrance, Greeters, Restrooms, General appearance, Timeliness)**
   - ☐ Excellent
   - ☐ Good
   - ☐ Poor
2. **Worship Experience (for example: Music/worship/dance, Bulletin/publications Tithes & offering; Atmosphere, Seating placement, Spiritual Focus, Any restrictions, freedoms, notable moments in the service)**
   - ☐ Excellent
   - ☐ Good
   - ☐ Poor
3. **Presentation of The WORD (for example: Message, scripture, tools to support the word: Bibles provided, audio visual equipment, any items that help or hinder the Word)**
   - ☐ Excellent
   - ☐ Good
   - ☐ Poor
4. **Facilities (for example: Comfortable/practical; updated/renovated, what makes it a unique house of Worship)**
   - ☐ Excellent
   - ☐ Good
   - ☐ Poor.
5. **People (for example: are the people prepared to receive guests; how are guests treated, do the members seem happy, excited, agitated, hesitant, etc; Why would I come back, why would I not come back)**
   - ☐ Excellent
   - ☐ Good
   - ☐ Poor

"First Timothy: We are a church where everybody is somebody and Christ is all!"

Reported By: _____ First Timothy Ministry Represented _____

DETAILS NOTES and PERSONAL REFLECTIONS

(How does this church compare to ours? What's different? **What part of the experience represents Christ?** What opportunities do we have to learn and adapt, how could we work with or be inspired by this ministry in the future?)

APPENDIX D.4
Deacon Ministry Reorganization

Deacon Ministry

Preparation Manual: Richard Dresselhaus, author

Guidelines from Pastor:
Each Deacon should be willing to serve the people, prepared to teach, and able to testify of God's presence in their life. Deacon ministry is not limited to the public role, but should extend into the household. While no one can be 'the perfect deacon,' nor can anyone else be perfect except Jesus Christ; our commitment to serve in this ministry should be evident in all that we do.

I. Statement/Testimony

a. Each Deacon should prepare a statement of faith/testimony which will explain their Christian walk, as well as encourage others.
b. This will verify their readiness to share the Gospel and provide leadership to the congregation.

II. Teachable/Able to Teach (P.27)

a. **Prepare a lesson, be willing to share at Bible Study (whenever ready)**
b. **Prepare to witness/evangelize (how would you win a soul to Christ)**

III. Desire to Serve (p. 12)

a. **Area of calling/personal ministry/specialty (p.41)**
b. **Area of Growth (personal)**
c. **Observe growth/needs in the congregation (communication w/Pastor)**

IV. SPOT Check

a. **P. 104 – Conflict Resolution (Solidarity)**
b. **P. 34 – Self Examination, Personal development (Prayer)**
c. **P. 56-61 – Recruit & Support members (Opportunity)**
d. **P. 83 – Family & Personal obligations (Truth)**

Using the preparation manual as a guide, discuss the requirements, responsibilities and individual needs for deacon ministry service.

Each deacon/trainee should meet with the Pastor prior to ordination.

Considering the great expectations on the deacon ministry, all deacons are encouraged to be fervent and consistent in prayer: individually, for their families, and for the work of the church.

Thank you and God bless you in your commitment to this great work for the Lord!

-Pastor Hopkins

APPENDIX D.5
V.I.S.I.O.N YOUNG ADULT MINISTRY ORGANIZATION & EVOLUTION

YOUNG ADULTS
FIRST TIMOTHY MBC

Agenda: Food | Fellowship | FOCUS | Faith | Farewell

FOOD: Prayer of blessing, Self Service

FELLOWSHIP: "Me, My Church, and I"

FOCUS: ***1 Peter 2:9*** *But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show forth the praises of Him who has called you out of darkness into his marvelous light!*

Consider CHURCH LIFE : What I **Love** about my church…
What I want to **SEE** in the FUTURE of my church …
What I want to **BE** in the future of my church…

- **Pastor's Reflections and Purpose**
- **The "Missing" Generation – OPEN FORUM**
  - Good Standing, Solid Foundation
  - What we are missing individually/ as a group
  - Spiritual Needs/Soul Food
  - What our CHURCH is missing
  - What we need for LIFE
  - What the Church needs to Survive
  - My Issue(s) _____

FIRST TIMOTHY MISSIONARY BAPTIST CHURCH
VISION
Victory-Inspiration-Spirituality-Intercession-OneLove-Now!
MINISTRY

VICTORY We have the victory in Christ. Therefore our **sacrifice supplies success.** 1 Corinthians 15:57-58

INSPIRATION God inspires with His word. Our words will **Speak Life** to each other. Job 32:8, 2 Timothy 3:16

SPIRITUALITY **Spirit + YOU+ Reality** = Spirituality. We simply cannot do Church without the Holy Spirit. Romans 8:1-8

INTERCESSION Intercessory **prayer** allows God to **fix and direct our communication.** Romans 8:26-28

ONE-LOVE **We are One Church.** We operate in love to each other and to those who God sends our way. John 17:19-21

NOW! Change is coming, but **We cannot do it on our own.** Faith is our weapon against doubt & defeat. We have the victory NOW! Hebrews 11:1, Philippians 4:12-13.

OK... so what now?

Vision Ministry Mission:

- To Pray, Prepare and Promote the future of our church.
- See a Need: Make a Difference!
- Select 2 Leaders/Representatives
  - **Components:** Doves in Motion, Intermediate Usher Board, Adults 21 and up, plus "Supporters"
  - **Vision Choir** (Voices of Vision) Director: Pastor Hopkins
  - **Active Service:** Second Sundays & Support ministries in need

BEFORE WE BEGIN:

First Thing's First: PRAY and FAST (Time, not food. Daily 6/25-7/7.)
(Matthew 17:18-21, Romans 8:28)

Vision
MINISTRY

APPENDIX D.6
Breeze® Church Management Software Introduction & Implementation

First Timothy Missionary Baptist Church
11021 S. Wilmington Avenue | Los Angeles, CA 90043
Rev. Wayne Hopkins, Pastor

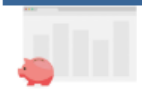
Church Management Software Integration

Breeze Church Management is a web-based church management software for small and mid-sized churches.

FTMBC.Breezechms.com

FTMBC.Breezechms.com has the following capabilities:

Track Contributions and Giving



Track Giving & Generate Reports
Track giving, generate giving reports, offer online giving, text giving, and provide contribution statements. Contributions allow us to have a handle on the financial health of our church as well as the generosity of our attenders.

Organize People

Quickly Look Up People
Search and find information on people in seconds using the intuitive designs and lightning-fast response time of Breeze. Store an unlimited amount of information on each person by adding custom fields. View groups of people that match any number of criteria.

Organize & Communicate with Groups
Easily group people by assigning them a tag. That tag is then used to communicate with the group, add the members to an event, or for other administrative tasks. Tags can be used to group volunteers, event attenders, small group members, and more.

Manage Events

Check In Children Securely & View Event Reports
Schedule events, take event attendance, and print name tags on-the-spot. Generate reports to find out what age groups are attending, where most people are coming from, and more. Receive alerts if families stop coming multiple weeks in a row.

Effective 12/19/18

FREQUENTLY ASKED QUESTIONS FAQ

How can I help?
You can provide your email address so it can be entered into the software. Once Administration inputs your email address, you will receive an email with login username/password instructions.

What can I do with my username/password?
After you have designated a username and password, you can then log in and complete your profile and add a photo if you like. Go to: FTMBC.Breezechms.com.

Will I be able to access my contribution history online?
Yes. You will be able to view your giving history retroactively to 2011.
Go to: More/Contributions/Reports – Designate filters (Dates/Fund/etc.)

Will others be able to see my contribution history online?
No. You will have access to your own account and no one else's account. Likewise, no other user will have access to your account. Exception: Administration will have access to all members' information.

How soon will I be able to see my contribution(s) posted for the past Sunday?
Our goal is to input data every Sunday following morning service. Therefore, you should be able to see your contribution(s) by the next day, Monday.

Will I be able to generate my own contribution reports?
Yes. We have records online retroactively to 2011. You can create a report by selecting the filters (date/fund/envelope/etc.) and then running the report.

Will I be able to print my contribution report?
Yes. Go to: More/Contributions/Reports – Designate Filters (Dates/Funds/etc.)/Download as Excel/Select Print Statement or Email Statement.

Who is Administration?
The following individuals consist of Administration: Pastor Wayne Hopkins, Deacon Donald Livingston and Sister Sherry Davis. These are the only individuals who can assign permissions and manage the software.

Who will be responsible for inputting my tithe envelope information into the software?
The Tithe Envelope Input Team (TEIT) will consist of two capable and trustworthy members: Sister Nancy Livingston and Sister Sophia Thomas.

Will TEIT have access to my historical and current tithe envelope information?
No. TEIT will only have access to the 'Add A Contribution' section only. TEIT will not have access to any other sections or to any other members' contribution information.

Will First Timothy continue to provide me with my annual year-end contribution statement?
Yes. Administration will provide you with your annual year-end contribution statement on the last Sunday in January. If you prefer email, please Administration know.

Can I use my mobile phone to access my account?
Yes. You can log in to your account via your computer, laptop or mobile phone using your username/password.

APPENDIX D.6
Breeze® Church Management Software Introduction & Implementation

Track Contributions and Giving

Track Giving
Track contributions and giving to generate reports for members, events and activities.

Online Giving
Allows members to give online. ***A processing fee will apply per each transaction.***

2.9% + $0.30 for *credit/debit cards*
1% + $.025 for *ACH* donations*

Example: Donor gives $120.00 in tithes by debit card. What will it cost?

$120.00
X 2.9%
= $3.48
+ .30
= $3.78

$120.00
- $3.78
$116.22 – contribution to will be recorded

If you plan to give in this manner, we suggest you add the extra amount to your contribution total.

The 2.9% is a bank fee charge. The $.30 is a per transaction fee with *Strip*, an online card reader for Breeze.

*ACH means Automated Clearing House – it is an electronic network for financial transactions and mainly used for electronic checks and wired transfers.

Text Giving
Allows members to give by texting an amount to the number of our choice. The number could be for example, 323-222-2222 – text 220 for Church Anniversary or text 330 for Building Fund or text 444 for hurricane relief fund.

Contribution Reports
Easily see trends and important metrics on the contributions First Timothy receives.

Year End Contribution Statements
Instantly generates year-end contribution statements to be sent by mail or email.

Access Restrictions
Multiple people can and will have access to the website; however, each user will be assigned different permissions based on their tag designations (TAGs: See page 1-Organize People-Organize & Communicate with Groups).

12/19/2018 Giving Statements | Breeze

Wayne Hopkins
1729 E. Pine Avenue
#4
El Segundo, CA 90245

Dear Wayne,

Thank you for your contribution of $10.00 that First Timothy Missionary Baptist Church received between January 1, 2018 and December 19, 2018. No goods or services were provided in exchange for your contributions. We've listed the contributions you've made below:

Date	Name	Method	Fund	Amount
12/19/2018	Wayne Hopkins	Online (Card)	General Fund	$10.00

Thanks again,
First Timothy Missionary Baptist Church

MORE ...

Event Management
We will now be able to organize all of our events on a central calendar.

Event Registration
We will be able to create online event registration forms for people to sign up and pay for events.

Create Forms
We will be able to create registration forms, background check forms, and more.

Print Name Tags
We can have customizable name tags print automatically when checking people into events.

Printable Directories
We will be able to quickly generate printable and customizable photo or text directories for our membership, classrooms, or other groups.

Volunteer Management
We can schedule volunteers for events and set automatic reminders and RSVP notifications.

- Training, information and updates will be continuous.
- To activate your account, please provide Administration with your email address so you can receive your username/password info.
- If you have ANY questions, please contact Dr. Sherry at sdavis9167@sbcglobal.net.

APPENDIX D.7
PERSONAL STEWARDSHIP & FUND-RAISING PLANS

First Timothy Missionary Baptist Church
AGE-Based Savings Plan

Age	Save Daily	Annual Total	Age	Save Daily	Annual Total	Age	Save Daily	Annual Total	Age	Save Daily	Annual Total
1	0.01	$ 3.65	26	0.26	$ 94.90	51	$ 0.51	$ 186.15	76	$ 0.76	$ 277.40
2	0.02	$ 7.30	27	0.27	$ 98.55	52	$ 0.52	$ 189.80	77	$ 0.77	$ 281.05
3	0.03	$ 10.95	28	0.28	$ 102.20	53	$ 0.53	$ 193.45	78	$ 0.78	$ 284.70
4	0.04	$ 14.60	29	0.29	$ 105.85	54	$ 0.54	$ 197.10	79	$ 0.79	$ 288.35
5	0.05	$ 18.25	30	0.3	$ 109.50	55	$ 0.55	$ 200.75	80	$ 0.80	$ 292.00
6	0.06	$ 21.90	31	0.31	$ 113.15	56	$ 0.56	$ 204.40	81	$ 0.81	$ 295.65
7	0.07	$ 25.55	32	0.32	$ 116.80	57	$ 0.57	$ 208.05	82	$ 0.82	$ 299.30
8	0.08	$ 29.20	33	0.33	$ 120.45	58	$ 0.58	$ 211.70	83	$ 0.83	$ 302.95
9	0.09	$ 32.85	34	0.34	$ 124.10	59	$ 0.59	$ 215.35	84	$ 0.84	$ 306.60
10	0.1	$ 36.50	35	0.35	$ 127.75	60	$ 0.60	$ 219.00	85	$ 0.85	$ 310.25
11	0.11	$ 40.15	36	0.36	$ 131.40	61	$ 0.61	$ 222.65	86	$ 0.86	$ 313.90
12	0.12	$ 43.80	37	0.37	$ 135.05	62	$ 0.62	$ 226.30	87	$ 0.87	$ 317.55
13	0.13	$ 47.45	38	0.38	$ 138.70	63	$ 0.63	$ 229.95	88	$ 0.88	$ 321.20
14	0.14	$ 51.10	39	0.39	$ 142.35	64	$ 0.64	$ 233.60	89	$ 0.89	$ 324.85
15	0.15	$ 54.75	40	0.4	$ 146.00	65	$ 0.65	$ 237.25	90	$ 0.90	$ 328.50
16	0.16	$ 58.40	41	0.41	$ 149.65	66	$ 0.66	$ 240.90	91	$ 0.91	$ 332.15
17	0.17	$ 62.05	42	0.42	$ 153.30	67	$ 0.67	$ 244.55	92	$ 0.92	$ 335.80
18	0.18	$ 65.70	43	0.43	$ 156.95	68	$ 0.68	$ 248.20	93	$ 0.93	$ 339.45
19	0.19	$ 69.35	44	0.44	$ 160.60	69	$ 0.69	$ 251.85	94	$ 0.94	$ 343.10
20	0.2	$ 73.00	45	0.45	$ 164.25	70	$ 0.70	$ 255.50	95	$ 0.95	$ 346.75
21											0
22											5
23											0
24											5
25											0

Household Weekly Savings Plan

Week	Deposit	(Actual Deposit)	TOTAL	(Actual TOTAL)	Week	Deposit	(Actual Deposit)	TOTAL	Actual TOTAL
1	$ 52.00		$ 52.00		27	$ 26.00		$1,053.00	
2	$ 51.00		$ 103.00		28	$ 25.00		$1,078.00	
3	$ 50.00		$ 153.00		29	$ 24.00		$1,102.00	
4	$ 49.00		$ 202.00		30	$ 23.00		$1,125.00	
5	$ 48.00		$ 250.00		31	$ 22.00		$1,147.00	
6	$ 47.00		$ 297.00		32	$ 21.00		$1,168.00	
7	$ 46.00		$ 343.00		33	$ 20.00		$1,188.00	
8	$ 45.00		$ 388.00		34	$ 19.00		$1,207.00	
9	$ 44.00		$ 432.00		35	$ 18.00		$1,225.00	
10	$ 43.00		$ 475.00		36	$ 17.00		$1,242.00	
11	$ 42.00		$ 517.00		37	$ 16.00		$1,258.00	
12	$ 41.00		$ 558.00		38	$ 15.00		$1,273.00	
13	$ 40.00		$ 598.00		39	$ 14.00		$1,287.00	
14	$ 39.00		$ 637.00		40	$ 13.00		$1,300.00	
15	$ 38.00		$ 675.00		41	$ 12.00		$1,312.00	
16	$ 37.00		$ 712.00		42	$ 11.00		$1,323.00	
17	$ 36.00		$ 748.00		43	$ 10.00		$1,333.00	
18	$ 35.00		$ 783.00		44	$ 9.00		$1,342.00	
19	$ 34.00		$ 817.00		45	$ 8.00		$1,350.00	
20	$ 33.00		$ 850.00		46	$ 7.00		$1,357.00	
21	$ 32.00		$ 882.00		47	$ 6.00		$1,363.00	
22	$ 31.00		$ 913.00		48	$ 5.00		$1,368.00	
23	$ 30.00		$ 943.00		49	$ 4.00		$1,372.00	
24	$ 29.00		$ 972.00		50	$ 3.00		$1,375.00	
25	$ 28.00		$1,000.00		51	$ 2.00		$1,377.00	
26	$ 27.00		$1,027.00		52	$ 1.00		$1,378.00	

FAITH | FINANCE | FAVOR

Trust in the Lord and do good, so you shall dwell in the land, and verily you shall be fed.
Psalm 37:3

TIME • TALENT • TREASURE
Stewardship
A WAY OF LIVING

FAMILY

We are a church where everybody is somebody, and CHRIST Is ALL!

APPENDIX D.8
Bible Study Samples

August 26, 2015

Progress Report

FIRST TIMOTHY MISSIONARY BAPTIST CHURCH

Bible Study Method:

Review
Lamentations 3:21-23

Pop Quiz

1. Recite from memory Psalm 92:1-2
2. Who (besides God) is our primary support for our Prayer Life? _____ Luke 22:32, Acts 2:41-42, James 5:14-16)
3. What does "Jehovah Rapha" mean? (Exodus 15:26) _____
4. Where should we keep the Word of God? _____ (Colossians 3:16-17, Psalm 119:11)
5. How can we succeed in our Spiritual Disciplines? _____ (Psalm 37:5, Philippians 4:13)

Revisit
Jeremiah 3:15

VISION
Proverbs 29:18, John 21:15 – 17
What do I know that the Pastor may not yet see? How can I help?

MISSION
John 4:34, Matthew 25:44 - 45
Am I confident in my ministry? How can the Pastor help me grow?

VICTORY
Ephesians 6:11-13
What will make our church family stronger? How is God calling me to serve?

Recommit
S.P.O.T. Check
Acts 20:32

Solidarity
Acts 2:1, Joshua 9:1-2, Psalm 150:6

Prayer
2 Chronicles 7:14, **James 5:16**

Opportunity
Proverbs 3:5-6, **Luke 10:36-37** 2 Timothy 1:6-7

Truth
2 Corinthians 6:17, John 8:31-32, **Ephesians 6:14-17**

Breaking Bondage

Freedom in Christ — Galatians 5:1

Guiding Verse: Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Lesson 1 March 22, 2017

Definitions

LIBERTY Gk: *eleutheria (e-lu-ther-ia)* freedom, license, a free person.

ENTANGLED Gk: *enecho* (en-ekko) urges, ensnared, held in contempt or quarrel, held against the will.

YOKE: Gk: *zugos* (zoo-goss) a device for coupling or connecting, usually for beasts of burden.

BONDAGE: Gk: *douleia (doo-laya)* the condition of slavery, obedience, yielding, submission.

Overview

Galatians 5:1-6 Stand fast therefore in the **liberty** wherewith Christ hath made us free, and **be not entangled** again with the **yoke of bondage**. 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. **4 Christ is become of no effect unto you, whosoever of you are justified by the law;** ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For **in Jesus Christ** neither circumcision availeth anything, nor uncircumcision; but **faith** which worketh by **love**.

BREAKING BONDAGE: PHYISICAL

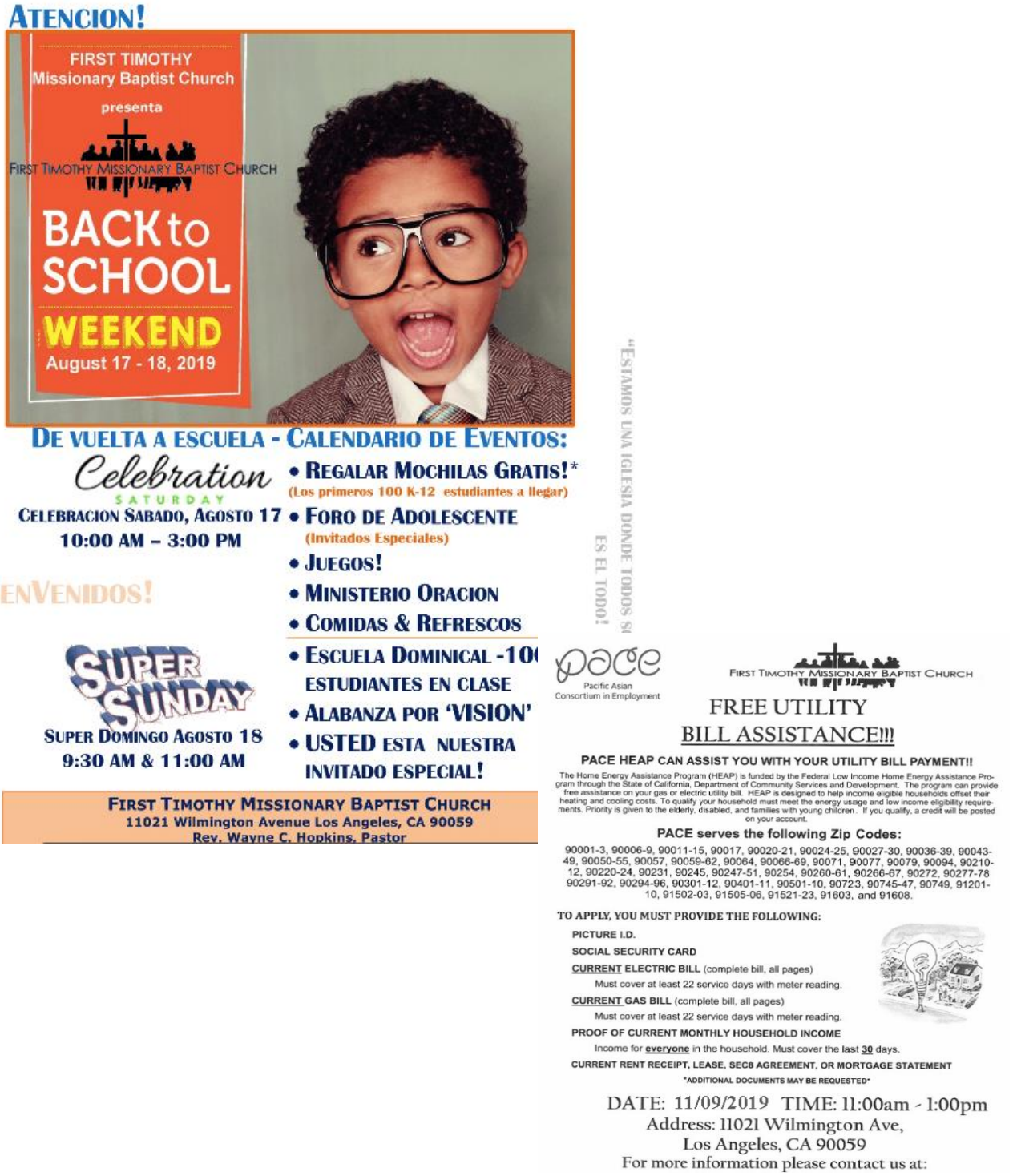
John 9 And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. **5 As long as I am in the world, I am the light of the world.** 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he **anointed the eyes of the blind man** with the clay, 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and **washed, and came seeing.** 8 The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he said, I am he. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not. 13 They brought to the Pharisees him that aforetime was blind. **14 And it was the Sabbath day when Jesus made the clay, and opened his eyes.** 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until **they called the parents of him that had received his sight.** 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know that this is our son, and that he was born blind: 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him; he shall speak for himself. 22 These words spake his parents, because **they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.** 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25 He answered and said, **Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.**

1. How does Physical Bondage affect our faith?
2. Why does Jesus address Physical Bondage?

(References: Isaiah 10:27 John 8:28-32 Joel 2:28, Acts:2:17-18, 21,24 1 Corinthians 1:27-31)

First Timothy Missionary Baptist Church 11021 Wilmington Ave. Los Angeles, CA Rev. Wayne C. Hopkins, Pastor
We are a CHURCH Where Everybody is Somebody & CHRIST is All!

APPENDIX D.9
Multi-Cultural Community Outreach Activities


ATENCION!
FIRST TIMOTHY
Missionary Baptist Church
presenta
FIRST TIMOTHY MISSIONARY BAPTIST CHURCH
BACK to SCHOOL
WEEKEND
August 17 - 18, 2019
DE VUELTA A ESCUELA - CALENDARIO DE EVENTOS:
Celebration
SATURDAY
CELEBRACION SABADO, AGOSTO 17
10:00 AM – 3:00 PM
• REGALAR MOCHILAS GRATIS!*
(Los primeros 100 K-12 estudiantes a llegar)
• FORO DE ADOLESCENTE
(Invitados Especiales)
• JUEGOS!
• MINISTERIO ORACION
• COMIDAS & REFRESCOS
• ESCUELA DOMINICAL -10
ESTUDIANTES EN CLASE
• ALABANZA POR 'VISION'
• USTED ESTA NUESTRA
INVITADO ESPECIAL!
BIENVENIDOS!
SUPER SUNDAY
SUPER DOMINGO AGOSTO 18
9:30 AM & 11:00 AM
FIRST TIMOTHY MISSIONARY BAPTIST CHURCH
11021 Wilmington Avenue Los Angeles, CA 90059
Rev. Wayne C. Hopkins, Pastor
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APPENDIX E
SELF-CARE: DIAGNOSTICS, TOOLS AND ANALYSIS
E.1 Sabbath Analysis and overview, detailing attempt and actual experience

Self-Care has proven to be the most difficult ongoing challenge during this process.

Partially, due to the demands of the bi-vocational schedule, and in part due to the unique elements of my setting which require extreme amounts of energy, time and resources just to maintain the basics.

The first effort was to determine what type of Sabbath is available and appropriate, given my context. This led to identifying "Sabbath Activities" which may of course include prayer, meditation and worship, but more specifically should be available to experience outside the church, since rest is extremely rare in that location.

Terms:
Sabbath – A day of atonement, a day of rest.[85] Exodus 20:10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

Considering the overwhelming nature of my schedule I attempted Sabbath in a number of ways.

1. Carving a day of rest 'within' every 8 days, not necessarily on the same day of the week.
2. Invoking "Sabbath Hours" meaning that I would take time – at least one hour at a time on any given day to shut down, decompress and either engage in a Sabbath activity, or rest.

Test: During the "Wilderness' period between July 2017 and June 2019, I attempted the 8 day or Sabbath Hour rule with varying degrees of success. The schedule never relented enough to allow for any consecutive days of rest. Sabbath hours – attempted to journal these, however the journals became prayer journals- which on one hand is sabbath related in nature, but it became a function of the pastoral duty.

The alternative to true Sabbath came in the form of "Self-Care" when I would recognize the signs of deep fatigue and engage in any number of therapeutic activities. These include **sleep, bike riding, beach, laundry/housekeeping, and quality meals.**

Among the extenuating circumstances that both call for Sabbath and also prevent it, is

[85] Strong's H7676

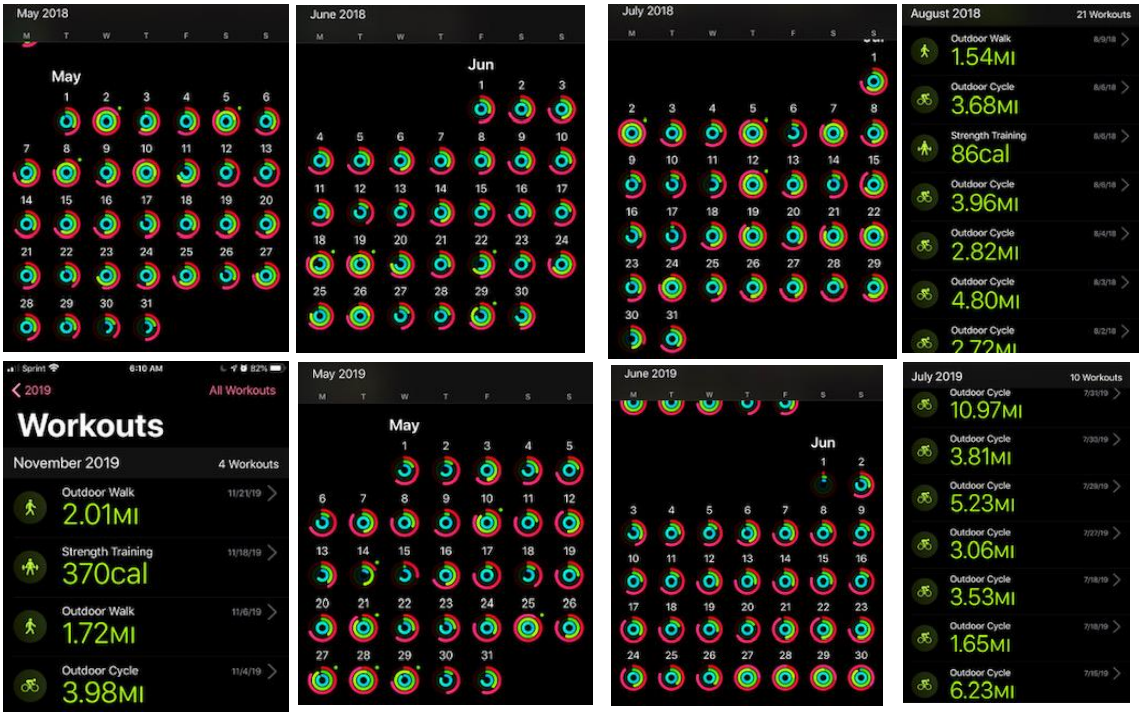
my suffering a number of digestive ailments. My extreme schedule was drastically

interrupted on at least one major occasion, during which I was hospitalized and treated for a painful kidney stone and exhaustion. While the time away from everyday work proved necessary, it is safe to say that one should not rely on experiencing Sabbath as a matter of force or emergency. This is quite out of line with God's will and practical sense.

Achieving regular Sabbath: INCOMPLETE

Health Snapshot: Sabbath hours – in the form of exercise, workouts have been seasonal, at best. Comparative periods of increased exercise led to better balance physically, but usually at the cost of revenue – Uber Lyft driving, or overtime that would be spent at a desk.

Erratic exercise/self-care is better than none, however continued lack of time/schedule made for activity will prove all the more dangerous.



APPENDIX E
SELF-CARE: DIAGNOSTICS, TOOLS AND ANALYSIS

E.2 Include documentation of illnesses that disrupted self-care plan in progress

Study Result

Impression

IMPRESSION:

1. Echogenic liver, compatible with fatty change.
2. 5 mm left ureterovesical junction calculus with mild left hydronephrosis.

Signed by: Michael Douek 8/10/2019 1:30 PM

Narrative

US ABD COMPLETE

CLINICAL HISTORY: hepatomegaly by exam.

COMPARISON: CT 5/30/2019.

TECHNIQUE: Real time grayscale and color Doppler images of the abdominal organs were obtained using a curved transducer.

FINDINGS:

Pancreas: Partially visualized and unremarkable.

Liver: Moderately increased in echogenicity but normal in contour.

Focal liver lesions: None.

Portal vein: Normal, hepatopetal flow.

Bile ducts: Normal in caliber.

Gallbladder: Normally distended with no gallstones, gallbladder wall thickening, or sonographic Murphy's sign.

Kidneys: Normal in size with normal cortical thickness and echogenicity. Minimal left hydronephrosis. There is a 5 mm focal echogenicity in the

Health Snapshot

Current Health Issues

Please review your health issues and verify that the list is up to date. **Call 911 if you have an emergency.**

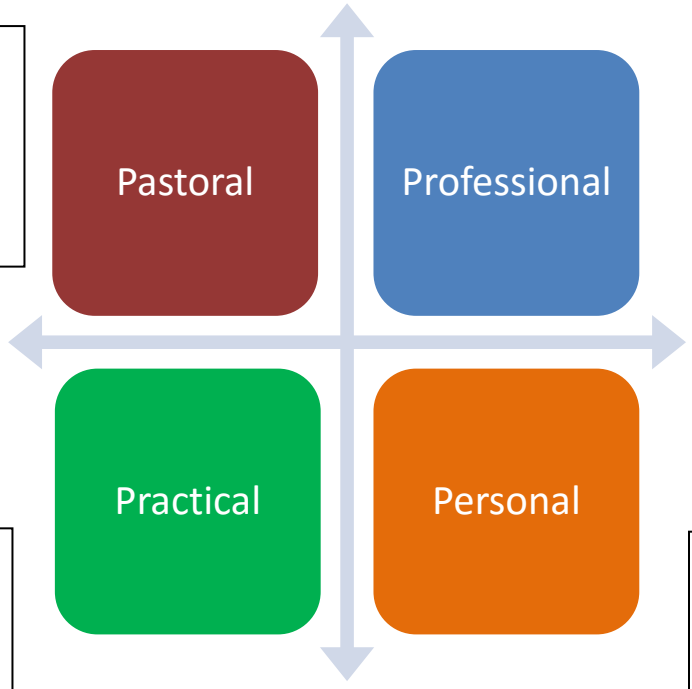
Irritable bowel syndrome Added 2/17/2014 Learn more	Stress Added 2/19/2014 Learn more	Overweight (BMI 25.0-29.9) Added 1/4/2018 Learn more
Family planning Added 3/23/2018 Learn more	Hyperlipidemia Added 7/26/2018 Learn more	ACP (advance care planning) Added 1/28/2019 Learn more
Nephrolithiasis Added 7/11/2019 Learn more	Metabolic syndrome Added 7/11/2019 Learn more	+ ADD A HEALTH ISSUE

APPENDIX E
SELF-CARE: DIAGNOSTICS, TOOLS AND ANALYSIS
E.3 Discernment Matrix (Pastoral, Professional, Practical, Personal Impact)

One of the major factors in self-care is the management of STRESS. Stress is a particular concern because it can be a very silent threat, yet a threat all the same. In addition to being generally workaholic, pastors are also known for finding it quite difficult to say "no." In the secular field, this might be a simple 'Decision,' but spiritually, we must apply 'Discernment' so that our thoughts and desires are in line with our vocational ministry.

As such, I have developed a tool that has proven quite successful in determining which projects get my attention. This may be an item of work, or an invitation to a meal. At times I may be determining which area needs the most attention, and simply need help to decide.

This Discernment Tool evaluates a decision based on 4 criteria that would be impacted if the answer is yes. This does not mean that the tool is biased toward a 'no' answer. It simply requires the user to apply a bit of diligence and planning before jumping to say yes.
The four areas of impact that must be considered are:
Pastoral, Professional, Practical, and Personal.



- Does this benefit or damage the church?
- Will this affect my sermon planning?
- Is there a conflict of interest?

- Is there a BENEFIT that will increase skills or contribute to revenue?
- Will this contribute to the Pastoral priority
- Will this require additional time for preparation?

- Can I physically do this?
- Do I have the skills, time, energy, resources, etc.?
- What do I have to do in order to make this happen?

- Do I really want to do this?
- Is the effort worthwhile?
- What could/should I do as an alternative?

APPENDIX F
SITE TEAM – RECOMMENDATIONS
PERSONAL DEVELOPMENT & ANALYSIS

#	Competency	Qualifying Word	Example
1	Theologian	Continue	Pastor Hopkins understands the benefit of and is committed to advanced Biblical training and study, and the application thereof.
2	Preacher/Interpreter of Sacred Texts	Develop	This is closer to 98%, 'Continue,' and 2%, 'Develop.' Pastor Hopkins is skilled in preparing and delivering an excellent sermon that contains sound doctrine, hence my 98% 'Continue' rating. I would encourage him to develop the remaining 2% in the following areas: (1) Develop a preaching voice and preaching examples that are largely, universally relatable. Sometimes Pastor Hopkins comes across as many years older than what he is, and younger people may not be able to readily relate. (2) Consider including ways for the congregation to include application of the sermon throughout the week.
3	Worship Leader	Continue	Pastor Hopkins is well-versed in this competency and carries it out well.
4	Prophetic Agent	Continue	Pastor Hopkins does a great job in this competency and has mentioned such social injustices as police profiling and desires to communicate the need for communities of color to vote without dictating a particular viewpoint.
5	Leader	Develop	This competency is also well over 90%, 'Continue.' The remaining percentage is 'Develop' because I feel Pastor Hopkins would go from being a great leader to being a phenomenal leader if he were to add business leadership training tools to his arsenal, and view the business side of church as importantly as the spiritual side. Also, I feel Pastor Hopkins communicates his desires very well but has room to develop his ability to hold his team accountable for the follow-through to completion.
6	Religious Educator	Develop	Pastor Hopkins is entirely capable of walking this competency out as described, however I feel to date, he has used a 'light touch' approach, as it were. This has been justified as he was taking over the reins of an established body of believers who had been without a pastor for several years, so it was wise to establish a healthy baseline and foundation between himself and the body. Now that he has done that, I do recommend he begin to push the body in the area of spiritual growth which will naturally include his own continued growth as he leads them through.
7	Counselor	Continue	Pastor Hopkins excels in this competency.
8	Pastor	Continue	Though Pastor Hopkins knows he would benefit from a bit more self-care, he is aware of that and is looking for ways to make room in his schedule for time to replenish himself.
9	Spiritual Leader	Continue	Pastor Hopkins flows effortlessly in this competency.
10	Ecumenist	Continue	Pastor Hopkins is and has always been personally interested in the cultures/faiths of the world, not just his own. He's also comfortable interacting with those that practice/believe differently than he does. Being a part of a denomination that is deeply rooted in tradition itself, it may be a challenge to introduce the unfamailar, but Pastor Hopkins is also very skilled at explaining the 'why' of his actions and if he is committed to the time it will take to introduce a new thing, he will be able to generate buy-in from the congregation.
11	Witness or Evangelist	Start	Pastor Hopkins has been primarily focused on bonding with and building the congregation of which he is the pastor. Evangelism, personally and with the body, has taken something a backseat in favor of that. I believe evangelism is a natural next step.

12	Administrator	Develop	While Pastor Hopkins is a skilled administrator personally, he took over a body that had an established calendar and all the members knew it by heart. He jumped into that flow, but by doing so, the fundamentals listed in this competency have been assumed to be intrinsically understood. In some cases, important changes or updates that Pastor Hopkins asked for were missed. To that end, I strongly recommend he makes a concerted effort to walk through the fundementals for each of the activities that take place in the church.
13	Professional	Continue	As stated before, Pastor Hopkins knows he'll benefit from more self-care and is looking for ways to add such to his schedule.

APPENDIX G

TIMELINE PROPOSAL

Timeframe	Activity	Target Date
January - February 2019	Schedule and Deploy Lay Leadership	Jan 9
	Training (Monthly)	
	Schedule and Individual Leadership	
	Training Programming.	Jan 31
	Finalize and deploy Pastor Survey	Feb 15
	Complete and Initiate Sabbath	
	Self-Care Activity List and Schedule	Feb 22
February – August 2019	Collect and Analyze ongoing	March 8
	Leadership Training Feedback	
	Document Individual Training to-date	March 8
	Set Research, Reading and Writing Schedule	Mondays, Weekly
	Conference/Training LVYP	June 27-29
	Compile Research Results: Administrative	July 12
	Collaborative	July 19
	Restorative	July 26
	Final Draft Writing Schedule	
	Daily Commitments TBD,	Aug 1-19
	Edits TBD	

APPENDIX H

BUDGET

Survey Hero Software Registration	**29.99/mo/yr**
Tuition	**6k (3rd Year)**

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